The kalẽder of shepeherdes





¶ Here begynneth the prologue.

HEre before tyme this boke was prynted in Parys in to corrupte Englysshe (& not by no Englysshe man) wherfore ỹ bokes ỹ were brought in to Englande/the language of them was gretely corrupte/imparfyte of good reason/and vnswete to parfyte englysshe men (& no meruayle) for it is vnlykely for a man of ỹ countre/for to make it in good & parfyte Englysshe/as it shulde be. ¶ Therfore newly now it is drawen out of frēshe in to Englysshe/but lately cōposed/& truly corrected (after ỹ beforsayd last/& best trāslacyon) at ỹ cost of Wynkyn de worde. ¶ The boke of Shepeherdes Kalender/or Compolycyon (so named) is very profytable bothe for clerkes and ley people/to cause them to haue vnderstandynge/and in especyall in that that we be bounde to lerne & knowe on payne of euerlast ỹge dethe/as ỹ lawes of god done shewe how we maye knowe to kepe his commaundementes/and to knowe the remedyes to withstande deedly synne. ¶ Ther be many men and womē that thynke themselfe wyle/& they bothe knowe and haue lerned many thynges/but that that they be bounde to lerne & knowe/that they knowe not. ¶ As fyrst the.x. commaundementes of god/and the.vii. commaundementes of the chyrche/that euery creature that is in purpose to be saued/shulde lerne and knowe and haue them as parfytely as they.r. Pater noster. You people how wyll you shryue you/yf you breke ony of the.x. cōmaundementes/and you knowe them not? ¶ Truly there is but fewe that knoweth them. Therfore ye ỹ do not knowe them/do your dylygence to lerne them/for ye be bounde to lerne them/as well as for to lerne your Pater noster. ¶ For how can you kepe the commaundementes of our sauyoure Jesu cryst/and yet ye knowe them not. ¶ Also ye be bounde to breke not one of thē/

on payne of dampnacyon/for and thou breke one thou brekes all. Offende the lawe in one poynt/and offende it in all. For & thou breke one ỹ does not goddes byddynge/for he byddeth the breke none. And all that ye do in this worlde here/but yf it be of god/or ī god/or for god/all is in vayne/you sholde not occupy your selfe in vayne maters/but in redynge of good bokes for vanyte engendreth vayne thoughtes/and destroyeth deuocyon in man. What nede it you to study on a thynge that is noughte/study on youre synne/and what grace by god in you wrought is. ¶Also in this boke is many mo maters/as shall be shewed in ỹ table consequētly folowynge/with addycyons/and newe correccyon/ryght fertyle and swete to all thē that other shall here or rede this present compost or kalender.

¶The table of the kalender of Shepeherdes.

¶This is the table of this present boke/of ỹ Shepeherdes composycyon or kalender/drawen out of frenshe in to Englysshe/with many mo goodly addycyons thā be chappytred/newely put therto.



The prologue of the auctour that sayth/how euery man may lyue.lxxij.yeres at ỹ leste/and they that dye before that terme/it is by euyll gouernaunce/and by vyolence/or outrage of themselfe in theyr youthe or neclygence. Ca.i.

¶The secūde prologue of ỹ grete mayster Shepeherde/that proueth it trewe by good argumētacyon/all that the fyrst Shepeherde saythe. Ca.ij.

¶Also a kalender with lynes in reed of euery saynt that is halowed in ỹ yere/in the whiche is the houres/ỹ mynutes/and the newe moones. Ca.iij.

¶ The table of ỹ mouable feestes/ w̃ ỹ cõpoũde manuel. iiij.
¶ The table for to knowe & vnderstande euery daye in what tygne the mone is in. Ca.v.
¶ Also the fygure of the clyps of the Sonne and of ỹ mone/ the dayes/houres/and mynutes. Ca.vi.
¶ The trees & braũches of vertues/& of vyces. Ca.vij.
¶ The paynes of hell and how that they be ordeyned for euery deedly synne/whiche is shewed by fygures. Ca.viij.
¶ The garden and felde of all vertues/ that sheweth a man how he sholde knowe whyther he be in the state of grace of god or not. Ca.ix.
¶ A noble declaracyon of the. vij. prynceypall petycyons of ỹ Pater noster/ and also of the Aue maria/ of the thre salutacyons. Of the whiche/ ỹ fyrst was made by the aungell Gabryell. The seconde made saynt Elysabeth. And the thyrde made our moder holy chyrche. Ca.x.
¶ Also ỹ Credo in englysshe of ỹ. xij. artycles of ỹ fayth. Ca.xi.
¶ Also the. x. commaundementes in Englysshe. And the. v. commaundementes of the chyrche Catholyke. Ca.xij.
¶ Also a fygure of a man in a shyppe/ that sheweth the vnstablenesse of this transytory worlde. Ca.xiij.
¶ Also to teche a man to knowe ỹ felde of vertues. Ca.xiiij.
¶ Also a shepeherdes balade/ ỹ sheweth his freylte. Ca.xv.
¶ Also a balade of a woman shepeherde. Ca.xvi.
¶ Also a balade of dethe/ ỹ byddeth a man beware by tyme. Capitulũ. xvij.
¶ Also the. x. commaundementes of the deuyll/ and the reward that they shall haue that kepe them. Ca.xviij.
¶ Another balade that saynt Johã sheweth in ỹ apocalyps of the blacke horse that dethe rydeth vpon. Ca.xix.
¶ A balade how prynces & states sholde gouerne thẽ. Ca.xx.
¶ The trees and braunches of vertues and vyces/ with the vij. vertues agaynst the. vii/ deedly synnes. Ca.xxi.

¶ Also a fygure that sheweth how the.xij.sygnes do raygne in the body of a man/ & whiche be good & whiche be bad.xxij.
¶ A pycture vnto the symplytude of a mā/ & there is shewed by it in what partes the.vij. planettes haue domynacyon in man. Ca.xxiij.
¶ And after the nombre of the bones in mānes body folowseth a pycture/ that sheweth all the vaynes in the body/ and how to be let blode in them. Ca.xxiiij.
¶ To knowe whether that a man be lykely to be syke or no/ and to hele them that be syke. Ca.xxv.
¶ And here sheweth of ỹ replexcyon of euyll humours/ and also for to clense them. Ca.xxvi.
¶ Also how men sholde gouerne them/ the.iiij.quarters in ỹ yere. Ca.xxvij.
¶ Also how men shall do whā physyke dothe fayle them/ for helth of body and soule made in balade ryall. Ca.xxviij.
¶ Also to shewe men what is good for the brayne/ the eyen/ the throte/ the breste/ the herte/ and the stomake properly declared. Ca.xxix.
¶ Also ỹ cōtrary to shewe what is euyll for ỹ brayne/ ỹ eyen/ ỹ throte/ ỹ breest/ the herte/ & the stomake. Ca.xxx.
¶ Also of the.iiij.elementes/ and ỹ symplytude of the erth/ & how euery planet is one aboue another/ and whiche be masculyne and whiche be femynyne. Ca.xxxi.
¶ A crafty fygure of ỹ worlde/ with the.xij.sygnes goynge aboute/ and also of the mouynges of the heuens with ỹ planettes. Ca.xxxij.
¶ Also of the equynoxcyall and the zodyake/ whiche is in the ix.heuen/ whiche conteyneth the fyrmament/ and all vnder it with a pycture of a spyre. Ca.xxxiij.
¶ Of solstycyon of Somer/ and solstycyon of Wynter/ with a fygure of the zodyake. Ca.xxxiiij.
¶ Of ỹ rysynge & descendynge of the sygnes. Ca.xxxv.

¶ And also of the deuysyon of the erthe and the regyons / w̄ a pycture of the mobyll. Ca.xxxvi.
¶ Of the varyacyon that is in many habytacyons and regyons of the erthe. Ca.xxxvii.
¶ Also of the sterres fyxed / that sheweth what shall happen to them that be borne vnder them. Ca.xxxviii.
¶ Also a fygure of the .xij. houres / as moche in erthe as in heuen. Ca.xxxix.
¶ Also pyctures of the .vij. planettes to knowe what houre they do reygne the daye and nyght / ꝯ telleth whiche be good and whiche be badde / & sheweth how the chyldren shalbe dysposed that be borne vnder them. Ca.xl.
¶ Also pyctures of the .iiij. complexyons to shewe & knowe the condycyon of eche complexyon / and to knowe by mannes coloure what he is of ony of all .iiij. and how he is dysposed of nature. Ca.xli.
¶ Also here falleth ꝯ Judgementes of ꝯ mannes face & body as Arystotle wrote to kynge Alysaundre ꝯ cõdycyons of mã / & the propyrtes in the bylage of man / but by the grace of god good condycyons / grace / prayers / fastynges / & blessynges / these .v. withstande vnkyndely condycyon. Ca.xlii.
¶ Also a pycture of ꝯ pompawe / ꝯ sheweth a man to knowe euery houre of ꝯ nyght / before mydnyght & after. Ca.xliii.
¶ Also pyctures of the impressyons of ꝯ ayre / of the flyenge dragon / & the lepynge kyddes / the waye to saynt James / & the .vij. sterres / of ꝯ brennynge pyller / and of the fyre spere / and of the flamynge bussches / or trees ꝯ other whyle fayleth / & the flyenge sterre / & the blasynge sterres / & of .v. tayled sterres / & of ꝯ berded sterre / w̄ ꝯ epatyke of a thonder stone. xliiii.
¶ Also how ꝯ moone dothe chaũge .xij. tymes in ꝯ yere / lykewyse mãnes cõdycyõs chaũgen .xij. tymes in ꝯ yere. Ca.xlv.
¶ Of the condycyons of the .xij. monethes in the yere / with ꝯ xij. ages of man. Ca.lxvi.

¶ Of an assaute agaynst a snayle. Ca.xlviij.
¶ Also foloweth ỹ medycacyon of crystes passyon/that shepe-herdes and symple people ought to haue in herynge of theyr dyuyne seruyce Ca.xlviij.
¶ The sayenge of the deed man. Ca.xlix.
¶ Also certayne orysons and prayers/ and fyrste a deuysyon theologycall on a questyō to knowe yf prayers/orysons/masses/and suffrages done for the soules in purgatory / ben meritorious and auayleable for theyr helthe and delyueraūce. Capitulum. l.
¶ How euery man and woman ought to ceale of theyr synnes/at the sownynge of a dredefull horne. Ca.li.
¶ To knowe the fortunes and destynes of man/borne vnder the.xij.sygnes/after the sayenge of Ptholomeus / prynce of astronomy. Ca.lij.
¶ Also foloweth the.xij.monethes/with the pyctures of the xij.sygnes/that sheweth the fortune of men and women that be borne vnder them / so that they knowe in what moneth & daye they were borne. Ca.liij.
Also here telleth of the. x.crysten nacyons (that is to saye) to shewe the certayne poyntes / that many hethē people do byleue of oure faythe (but not in all) and therfore we begynne fyrst with our faythe. Ca.liij.
¶ Also there do folowe a fewe prouerbes. Ca.lv.
¶ The auctours Balade. Ca.lvi.
¶ Also a good drynke for the Pestylence/the whiche drynke is not for no chappter.

¶ Thus endeth the table of this presene booke.
And here shall folowe a certayne addycyōs lately added to this present kalender.

¶ The arte / scyence / and practyke of the grete Kalender of

Shepeherdes by example ryght fertyle and profytable vnto all maner of people / & easy to be vnderstãde by mãnes wyt/ with dyuers addycyons newly adiusted.

A grete questyon asked bytwene two shepeherdes touchynge the sterres / & answere made to the same.



The Shepeherdes in a mornynge before the day be ynge in the feldes / beheldē the fyrmamēt that was fyxed full of sterres / one amonge the other sayd to his felowe. I demaunde of the / how many sterres be on the .xij. partes of the zodyake / ỹ is vnder one sygne onely: The other Shepeherde answered and sayd. Let be foũde a pyece of Lande in a playne countree / as vnon the playne of Salysbury / & that the sayd pyece of lande be. xl. myle longe / & .xxiiij. myle brode. Than after that take grete lõge nayles with grete brode heedes / as ỹ nayles that be made for carte wheles / as many as shall suffyse for the sayd pyece of lande / and lette the nayles be stycked vnto the heedes in the sayde

ypece of lande foure fyngers brode one from the other / tyll ꝑ the ypece of lande be couered ouer frome one syde to another / I say ꝑ there be as many sterres conteyned vnder one sygne onely / as there wolde be nayles stycked in the forsayd ypece of lande / and there be as many vnder eche of the other / & to ꝑ equypolent by the other places of ꝑ fyrmament. ¶ The fyrst Shepeherde demaũded / how wyll thou proue it. ¶ The seconde answered and sayd / that no man is bounden nor holden to proue thynges vnpossyble / and that it ought to suffyse for shepeherdes (as touchynge this mater) to byleue symply without to enquyre ouer moche / of that theyr predecessours shepeherdes haue sayd before.

¶ Thus endeth the Astrology of shepeherdes / With the knowlege that they haue of the sterres / planettes / & mouynges of ꝑ skyes.

¶ And here after folowe ꝑ sayenge of the Shepeherde to the Plowman.

¶ How Plowmen sholde do.

Peers go thou to plowe / and take with the thy wyfe
Delue and drawe / sowe barly whete and rye
Of one make. x. this is a parfyte lyfe.
As saythe Arystotle / in his philosophy
Thou nedes not to study / to knowe astrology
For yf the wether / be not to thy pleasaunce
Thanke euer god / of his deuyne ordynaunce.

¶ Thus endeth ꝑ Plowman. And here shall folowe a balade of the auctour.







IN the ende of this boke
Who so lyste to loke
Therin shall he se
A balade that sayth this
He that many bokes redys
Cunnynge shall he be
Wysedome is soone caught
In many leues it is sought
And some dothe it fynde
But slouth that no boke bought
For reason taketh no thought
His thryfte cometh behynde
And many one dothe saye
That clerkes ne tell maye
What shalbe befall
They that this do reporte
Be of the pyuelshe sorte
That lytell good can at all
They knowe ỹ drynke doth slake ỹ thurst
And whan theyr eyen is full of dust
Yet maye they sytte and shaell pelon
For ỹ clerkes shewe them bokes of cũnynge
They bydde thẽ laye them vp on sonnynge
Unto another season
And yf we speke of Astronomy
They wyll saye it is a grete lye
For they can no other reason
But all that knowen good and better
As gentyll men that louen swete ỹ swetter
Wysdome with them is not geason

¶ The prologue of the auctour ỹ put this boke in wrytynge.



AS here beforȝe tyme there was a Shepeherde kepynge shepe in ỹ feldes / Whiche was no clerke / nor had no vnderstandỹge of ỹ letterall sence / nor of no maner of scrypture nor Wrytỹge / but of his naturall Wytte and vnderstandynge sayd. How be it that lyuynge and dyenge be at the pleasure of almyghty god. Yet man maye lyue by the course of nature. lxxij. yere / or more / this Was his reason. And he saythe asmoche tyme as a man hath to growe in Beaute / Lengthe / Brede / and Strengthe. Somoche tyme hathe he to waxe olde and feble to his ende. But the terme to growe in beaute / heyghte / and strengthe / is. xxxvi. yere. And the terme to waxe olde / feble / and weyke / and tourne to the erthe Warde / whiche is in all togyder. lxxij.

yere/ ꝑ he ought to lyue after the course of nature. And they that dye before this tyme/ often it is by vyolence & outtrage done to theyr complecyon and nature. But they that lyue aboue this terme/ is by good regyment and ensygnemētes/ after the whiche a mā hath gouerned hymselfe. To this purpose of lyuynge and dyenge/ ꝑ sayd Shepeherde sayth/ that the thynge ꝑ we desyre moost in this worlde is to lyue longe/ and the thynge that we moost fere is to dye soone. Thus he trauayled his vnderstandynge/ and made grete dylygence to knowe and to do thyᵹes possyble and requysyte for to lyue longe/ hole/ and ioyfully/ whiche this present compost and kalender of Shepeherdes shewth and techeth. ¶ Wherfore we wyll shewe you of the bodyes celestyall/ and of theyr nature and moeuynges/ and this present boke is named the compost/ for it comprehendeth fully all the compost/ w̄ dayes houres/ and mynutes/ with the newe mones/ and the eclyps of the sonne and the mone/ and the sygnes that the mone is in euery day. And this boke was made for them that be no clerkes/ to bryng them to grete vnderstandynge. ¶ He sayd also that the desyre to lyue longe was in his soule/ the whiche alwaye lasteth/ wherfore he wolde that his desyre were accōplysshed after his dethe/ as before. He sayd syth the soule dyeth not/ and in it is the desyre to lyue longe/ it sholde be an infallyble payne (not to lyue after dethe: as before) for he that lyueth not after his corporall dethe/ shall not haue that that he hath desyred (that is to wete) to lyue longe/ & sholde abyde in eternall payne/ yf his desyre were not accomplysshed. So concluded the sayd Shepeherde necessary thynges for hym and other/ to knowe and to do that whiche apperteyned to lyue after dethe as before. And truthe it is that he that lyueth/ but the lyfe of this worlde onely/ and thoughe he leued an hundreth yere/ he lyued not properly longe. But he sholde lyue lōge/ that at the ende of this present lyfe/ sholde begynne

the lyfe eternall (that is to say) the lyfe euerlastynge in heuē. So a man ought to parforme his lyfe in this worlde corporally / that they maye lyue spyrytually without ende. For as he sayd / one shall lyue euerlastyngely without dyenge / and whan he hathe the pardurable lyfe he shall be parfyte. And also by this poynt and none other wyse shalbe accomplysshed ỹ desyre of longe lyuynge in this worlde. The forsayd Shepe herde also knowleged / that ỹ lyfe of this worlde was soone paste and gone. Wherfore this Shepeherde thought ỹ. lxxij. yeres / here in this vale of wretched mysery / is but a lytel & a small terme of lyfe / to the lyfe euerlastynge / ỹ whiche neuer shall haue endynge. And therfore he sayethe / he that offereth hymselfe here to lyue vertuously in this worlde / after this lyfe he shall receyue ỹ swete lyfe / that is sure & lasteth euer wō out ende. For thoughe a man lyued here a. C. yere and more / it is but a lytel terme to ỹ lyfe to come. Therfore sayethe this Shepeherde. I wyll lyue soberly with these small temporall goodes that Jesu hath lende me / and euer to exyle the desyre of worldely ryches & worldely worshyp. For they that labour for it / and haue loue to theyr goodes and vayne worshyppes / ofte it departeth man fro heuenly treasour. It shytteth mannes herte that god may not enter. And byldeth man a place of no reste in the lowe lande of derkenesse.

¶ Here after folowethanother Prologue of ỹ mayster shepeherde / that sheweth and proueth the auctours prologue true that is before rehersed. And so the Shepeherdes dysputeone wō another. But this that folowethỹ mayster Shepeherde / sayth to ỹ other of ỹ dyuysyō of this kalender. Capitulo. ij.

¶ The mayster shepeherde sayth.

The course of the yere / who that wyll it knowe
Herken to me gladly / and I shall hym shewe



Be it to be vnderstande/ that there be in ỹ yere. iiij. quarters/ ỹ whiche be called thus. Uere/ Hyems/ Estas/ and autumnus. These be the. iiij. seasons in the yere/ as pryme tyme is the sprynge of the yere/ as Feueryere/ Marche/ & Apryll. In these thre monethes euery grene thynge growynge begynneth to budde & flourysshe. ¶ Than cometh somer/ as Maye/ June/ & July: & those thre monethes/ euery herbe/ grayne/ & tree/ is in his kynde & in his moost strength & fayreneſſe/ & ỹ sonne is at the hyghest. ¶ Than cometh Autumne/ as August/ Septēber/ & October/ ỹ al these fruytes waxen rype/ & be gadred & howsed. ¶ Than cometh Nouembre/ Decembre/ & Janyuere/ &

these thre monethes be in the wynter / ỹ tyme ỹ sonne is at ỹ lowest / & is the tyme of lytell profyte. We shepeherdes say / ỹ the age of a man is. lxxij. yere and ỹ we lyken but to one hole yere / for euermore we take. vi. yere for euery moneth / as Ianyuere / or Feueryere / & so forthe for as the yere chaũgeth by the. xij. monethes: in to. xij. sondry maners / so dothe a man chaunge hymselfe / twelue tymes in his lyfe / by. xij. aeges / & euery aege lasteth. vi. yere / yf so be ỹ he lyue to. lxxij. for thre tymes. vi. maketh. xviij. & vi. maketh. xxxvi. and than man is at the best / and also at the hygheste / and. xij. tymes. vi. maketh. lxxij. and that is the aege of man.

¶ Thus muste ye reken for euery moneth. vi. yere / or els it may be vnderstande by the. iiij. quarters and seasones of the yere. So man is deuyded in to. iiij. partyes / as to youthe / strengthe / wysdome / & aege. He to be. xviij. yere yonge. xviij. yere strõge. xviij. yere in wysedome / & the fourth. xviij. yere / to go to the full of the age of. lxxij.

¶ And now to shewe how man chaungeth. xij. tymes / euen as ỹ. xij. monethes do.

TAke ỹ fyrst. vi. yere for Ianyuere / the whiche is of no vertue nor strengthe / in ỹ season nothynge on ỹ erth groweth. So mã after he is borne / tyll he be. vi. yere of aege is wout wytte / strengthe / or cũnynge / and maye do nothynge that profyteth.

¶ Than cometh Feueryere / and thã the dayes do lengthen / & the sonne is more hotter / than the feldes begynne to ware grene. So the other. vi. yere tyll he come to. xij. the chylde begynneth to growe bygger / and is apte to lerne suche thỹges as is taught hym.

¶ Than cometh Marche / in the whiche ỹ labourer sowyth the erthe / and planteth trees / and edyfyeth houses / ỹ chylde

in these. vi. yeres waxe thy bygge to lerne doctryne & scyence/ & to be fayre & plesaũt & louyng/ for thã he is. xviii. yere of age.

¶ After that cometh Aprill/ that the erthe and the trees is couered in grene and floures. And in euery partye goodes encreasen habundaũtly. Than cometh the chylde to gader the swete floures of hardynesse/ but than beware that the colde wyndes & stormes of vyces bete not downe ỹ floures of good maners/ ỹ sholde brynge man to honoure/ for thã is he. xxiiij. yere olde. ¶ Thã cometh Maye/ that is bothe fayre and plesaunt/ for than bydes syngyn in Wodes and forestes nyght and daye/ the sonne shyneth hote/ and as than man is moste lusty & myghty/ and of delyuer strengthe/ and seketh playes/ sportes/ & manly pastyme/ for than is he full. xxx. yere.

¶ Than cometh June and than is the sonne at the hyghest in his merydyonall/ he maye ascende no hygher in his stacyon. His glemerynge golden beames rypeth the corne/ & than man is. xxxvi. yere/ he may ascende no more/ for than nature hath gyuen hym courage and strengthe at the full/ & rypeth the sedes of parfyte vnderstandynge.

¶ Thã cometh July that our fruytes be set on sonnynge/ and our corne a hardenynge/ but than the sonne begynneth a lytell for to descende downewarde. So than man goeth fro youthe towarde age/ and begynneth for to acquaynt hym w̃ sadnesse/ for than he is. xlii. yere.

¶ After that than cometh August/ than we gather in oure corne/ and also the fruytes of the erthe. And than man dothe his dylygence/ to gather for to fynde hymselfe to mayntayne his wyfe/ chyldren & housholde Whan age cometh on hym. And than after that. vi. yere/ he is. xlviii. yere olde.

¶ Than cometh September/ that Wynes be made/ and the fruytes of trees be gathered. And thã there withall he dothe freshly begynne to garnysshe his house/ & make prouysyon of nedefull thynges/ for to lyue in Wynter/ Whiche drawyth

very nere / & than man is in his moost stedfast and couetous estate / prosperous in wysedome / purposynge to gather and kepe / asmoche as sholde be sufficyēt for hȳ in his aege / whā he may gather no more. And these. vi. yeres make hym. liiij.

¶ And than cometh October / that all is in to the forelayde house gadered / bothe corne & also other maner fruytes. And also the labourers sowen newe sedes on the erthe / for the yere to come. And than he that nought soweth / nought gadereth. And than in these other. vi. yeres / a man shall take hymselfe vnto god / for to do penaunce and good workes / and than the benefytes the yere after his dethe / he maye gather and haue spyrytuall profyte / & than mā is fully the terme of. xl. yeres.

¶ Than cometh Nouembre / that ȳ dayes be very shorte / & the sonne in maner gyueth lytell hete / and ȳ trees losen theyr leues. The feldes that were grene / loken hoore & graye. Thā all maner of herbes be hydde in the grounde / and than appereth no floures. And than wynter is come / that ȳ man hathe vnderstandynge of aege / and hathe loste his kyndely hete & strengthe. His tethe begynne to rote / & also they chatter. And than hath he no more hope of longe lyfe / but desyreth to come to ȳ lyfe euerlastynge. And these. vi. yeres make hym. lxvi.

¶ Than cometh Decembre / full of colde With frost & snowe / With grete Wyndes & stormy Weders / that a man maye not labour nor nought do. The sonne is than at the lowest that it may descende. That the trees & the erthe be hydde in snowe / thā it is good to holde them nye the fyre / & to spende ȳ goodes that they gate in somer. For than man begynneth to waxe croked & feble / coughynge & spyttynge / & loothsom / and than he loseth his parfyte vnderstādynge / & his heyres desyre his dethe. And these. vi. yeres maken hȳ full. lxxij. yeres. And yf ye lyue ony lōger / it is by his good gydyng / & dyet ȳ ge in his youthe. How be it / it is possyble ȳ a mā may lyue tyll he be an hūdreth yere of age. But there be but fewe ȳ cometh therto.

¶ Wherfore I shepeherde saye moreouer/that of lyuynge or dyenge/the heuenly bodyes maye stere a man bothe to good and euyll/Without doubte of a suerte. But yet may mā with stande it by his owne fre Wyll/to do What he Wyll hymselfe/ good or badde euermore. Aboue the Whiche inclynacyon is ꝑ myghte and Wyll of god/that longeth the lyfe of man by his goodnes/or to take it shorte by his iustyce.

¶ Wherfore We Wyll shewe you of the bodyes celestyall/and of theyr nature and mouynges/and this ꝓsent boke is named the compost/for to comprehendeth fully all the compost/ as dayes/houres/and mynutes/and ꝑ newe moones/and ꝑ clyppes of the sonne and moone/& of the sygnes ꝑ the moone is in euery daye. And this boke Was made for them that be no clerkes/to bryngе them to grete vnderstandynge.

¶ And this kalender is deuyded in to.v.partes.

¶ The fyrst of our sygnes/of the compost/and the kalender.

¶ The seconde is the tree of vyces/With the paynes of hell.

¶ The thyrde is the Way of helth of man/ꝑ tre of vertues.

¶ The fourthe is physyke/and gouernaunce of helthe.

¶ The fyfte is astrologye and physnomy/for to vnderstande many dyscepuynges/and Whiche they be. By lykelyhode/ꝑ Whiche by nature are inclyned/and can do them/as ye shall rede or ye come to the ende.

¶ For to haue the shepeherdes vnderstandynge of theyr Kalender/ye sholde vnderstande that the yere is the measure of the tyme that the sonne passeth the.xij.sygnes/retournynge to his fyrst poynt/and is deuyded in the.xij.monethes.

¶ As Ianuuere/Feuerere/Marche/& so forth to Decēbre.

¶ So the sonne in these twelue monethes/passeth by ꝑ.xij. sygnes one tyme.

¶ The dayes of his entrynge in to ꝑ sygnes in the kalēder/ and the dayes.

¶ Also whan he parteth ꝑ yere/as than.xij.monethes in to.

iij/wekes.CCC.lxv.dayes:and whã bysexte is/it is.CCC.lx.and.vi. One daye hath.xxiij.houres/euery houre.lx.mynutes. After these deuysyons/ ye must vnderstande for euery yere.iij.thynges.

¶ The fyrst is of the golden nombre

¶ The seconde is the letter domynycall.

¶ And the thyrde is the letter tabuler/in the whiche lyeth al the chefe knowlege of this kalender.for the whiche letter and nombre to vnderstande all ỹ they wolde/whether it be paste or to come. We shal put thre fygures after ỹ kalender. Of the whiche/the fyrst shall shewe the valure and declaracyon of ỹ other two. And it is to be vnderstande/ that in foure yeres/ there is one bysexte/ the whiche hathe one daye more in that yere that it is in (bycause of bysexte) than is in other yeres. Also whan it is bysexte/that yere hath two letters Domyny cals/sygnes in one of the foresayd fygures/and chaungeth ỹ daye of saynt Mathy/ the whiche is bygyll/ and it is put w̃ the daye vpon one letter by hymselfe.

¶ Also the letters fervalles of this kalender/ is to be vnderstande as they of the other kalenders/ before the whiche are the nombres/ and the other thre/ after the letters fervalles.

¶ Fyrst bycause ỹ letters ỹ descenden lowe/is ỹ golden nombre aboue the daye of the newe mone. And the whiche to be ỹ houre and mynutes of the sayd moneth/ whiche whan they are in seruyce before noone of the daye abouethere. And whã they are blacke/ seruyce for after noone of the same daye in ỹ places of the nombre/ betokeneth that nombre where it is.

¶ The naturall daye is to be vnderstande/ fro mydnyghte/ to mydnyghte. xxiiii. houres/ and shall serue the sayd nombres for the letters fervalles. xix. yere complete/ frome ỹ yere that this kalender was made. A.M.CCCC.lxxxvii. vnto the yere of a.M.CCCCC.and.xvi. In the whiche yere shall begynne to serue this golden nombre/and the other nombres

after the letters feryalles/in the maner as they be before/ for the other.xix.yeres. ¶ And all the remenaunt of the kalender is perpetuall for ỹ golde nombre/so shall they be.xxxviij. yeres of the whiche yeres a.M.CCCC.lxxxviij. is the fyrst.

¶ The feestes of the kalender are in theyr dayes/of the whiche the solemnall are in reed/ and nexte them in the margent for the bodyes aboue euery daye/ is one letter of the. A.b.c. for too vnderstande in what lygne is the moone that daye.

¶ And yet for the layd letters & rubrysshe/ shall be a fygure before the kalender/whiche shall shewe how they sholde vnderstande it. ¶ This yere of this present kalender/ whiche begāne to haue course ỹ fyrst day of Januere a.M.CCCC. lxxxviij. In the whiche reygned for the golden nombre.xvi. the letter domynycall A. ¶ The letter tabuler f. and b. in the fyrst lynes/and theyr fygures nerest the golden nomble.xvi. the yere of this kalender.

¶ To know the letter domynycall by the verse that consequently dothe folowe.

Filius esto dei celum bonus accipe gratis.

¶ Or by these other verses here folowynge.

Fructus alit canos el gelica bellica danos.
El genitrix bona dat finis amara cadat.
Dat flores anni calor eius gaudia busti.
Cambit edens griffo boabel dicens fiet agur.

¶ For to sette the moneth as folowyth in this verse.
A/dam/de/ge/bat/er/go/ci/phos/a/dri/phos.

¶ For the golden nombre and the newe moone.

¶ Ter/nus/vn/din/nod/octo/ser/quincz/tred/ambo/de/cem/doc/Sep/tem/quin/quar/tus/duc/io/ta/no/vem/bi/quat.

¶ Ingenyous practyke or compost of shepeherdes.

¶ Newly and subtylly shepeherdes haue fou̅de a shorte practyke/for to knowe the golden nombre/the letter domynycal/and the tabuler letter as ensweth/the whiche for subtylyte is dyffycyle to be vnderstande/yf fyrste it be not shewed by suche as vnderstande it well/but as to this it behometh not to tary and trauayle/for cause of the fygures that teche and shewe how to fynde and knowe the sayd practyke.

Finis canos agur eius bona fructus
Dicens anni et bellica/griffo dant amara
Et cam bit gaudia dat alit fiet color
Genitrix danos boabel flores cadat gelica
Edens busti.

¶ Foure secretes of the compost of shepeherdes.

Mobilis alta dies e currens aureus octo
Sexdeno cum d/non erit inferior
B/veneris sancta/sed quincz tred ambo maria
Nec erit in toto dicens similis simul octo.

¶ The mater to knowe the feest full dayes on the hande/and on what day they ben.

¶ Who so wyll knowe on his hande wha̅ ỹ holy dayes falle/take hede of the seuen letters. a/b/c/d/e/f/g. The dayes of ỹ weke ben. vij. one for Sondaye/and for the other dayes. vi.

Put them in the ioyntes of the lefte hande on. iiij. fyngers/ &
With the ryght hande they ought to be marked for the more
certayne. A/b/c/ on the backe of the hande/ and g aboue d/e/
f/ within the hande. Than ye ought to knowe in what place
euery moneth sholde be. A lytell after dam of/g/b. C/g/c. ben
on the moneth on the lytell fynger. F/a/ on ỹ leche fynger/d/
and f/ endeth on ỹ lytell fynger. February and Marche on ỹ
leche fynger togyder. Apryll on/g. Maye on/b. June on the
lytell fynger aboue/c. July vpon/g. And Auguste vpon/a.
September on/f. October on/a/ of the fourthe fynger. Than
Nouembre aboue/d/ and December aboue/f/ of the lytell fyn
ger. And thus the. xij. monethes be sette on the fyngers.

¶ After bryan/pen/cru/luci/ ỹ ymbre dayes ben sette truely.

¶ In eche of these two lynes here vnder/ ben as many sylla-
bles as there ben feestfull dayes in the yere/ and euery daye
ought to be sette on the Joyntes of the lefte hande/ as it is
shewed here before.

¶ January.

Cir/o/ia/nus/e/pi/lu/fe/la/nus/et ken/fe/mau/mar/an
Pil/ca/fab/ag/bin/ten/ti/pau/lum/iul/ag/que/ba/tyld.

¶ February.

Bre/pur/blas/et/a/ue/fe/bru/o/fco/la/fti/ca/ba/lent
Jul/con/iun/ge/tur/cum/pe/tro/math/fo/ci/e/tur.

¶ Marche.

Mo/fed/mar/ci/us/bal/to/duth/kes/cõ/gre/go/ri/um/bo
Pat/ed/ward/cuth/be/ne/ca/pe/ma/ri/am/ge/ne/tri/cem

¶ Apryll.

Gil/gyp/rie/ & /am/bro/fi/f/dat/a/pril/le/on/eu/fe/ti/bur/ci
Poft/al/phe/fe/fta/ge/or/mar/ci/que/bi/ta/lis.

¶ Maye.

Phi/li/cruc/may/i/tō/la/tin/nic/goz/de/ne/re/i/cz
Post/e/a/dō/so/qui/tur/post/al/phe/sest/ta/ger/ad/ē/pe/cz

¶ June.

Nic/mar/iu/bo/ni/fa/med/co/lum/bar/ba/ci/ba/bi/ti
Bo/mar/marg/ed/Ward/si/mil/la/ba/el/io/le/on/pe/pau.

¶ July.

Ser/ui/iul/mar/ti/ni/tho/me/cz/fra/be/di/cti/suth/vn/kē
Ar/nulf/marg/prax/mag/ap/cril/ia/an/doz/sā/sū/ob/gre

¶ August.

Pe/steph/au/gust/trans/do/ci/ro/lau/ti/bur/ri/ip/oon
Sūp/ta/sit/a mag/ni/bar/tho/lo/ruff/ag/io/on/fel/on/cut

¶ Septembre.

E/gis/sep/cup/bert/ha/bet/nat/goz/gon/pzo/thi/cz/crut
Lā/ber/ti/cz/math/ma/mar/te/cle/fer/cyp/da/cō/mic/ier.

¶ October.

Rem/leo/fran/ci/fi/mar/tunc/di/ger/a/ni/a/ed
Post/lu/cas/iu/in/de/ro/ma/cryl/pi/ni/si/mo/nis/quin.

¶ Nouembre.

Om/nis/tunc/san/cti/le/o/mar/ti/bzi/ci/a/ni/a/ed
Pze/te/cle/gri/ka/li/ni/a/que/sat/an.

¶ December.

E/le/gi/bar/ba/ni/co/con/cep/et/lu/cei/al/ma
O/sa/pi/en/que/tho/mas/pzo/pe/nat/steph/io/tho/me/sul.

¶ How euery moneth prayseth it selfe of some good propryte

¶ January.

I Wake me to be called Ianyuere
In my tyme be grete stormes of coldenes
Foz vnto me/no moneth of the yere
Maye compare/yf I auaunt me doubteleſſe
Foz in my tyme was/as clerkes do expresse
Cyrcumcysed/ the lozde omnypotent.

Shepeher. ¶.i.

And worshypped by kynges of the orpent.

¶ Februarye.

¶ I am Februarye the most hardy
In my season the pure moder byrgynall
Offered her sone/in the temple mekely
Wakynge to god a present specyall
Of Jesu chryst the kynge of kynges all
Bytwene the armes of the bysshop Symon
To whome praye we/to haue his remyssyon.

¶ Marche.

¶ Marche I am called/in noblesse florysshynge
Whiche amonge monethes/am of grete noblesse
For in my tyme/all the fruytes do bud & sprynge
To the seruyce of man/in grete largesse
And lent is in/the tyme of holynesse
That euery man ought/to haue repentaunce
Of his synnes done/by longe contynuaunce.

¶ Apryll.

¶ Amonge all monethes/I am lusty Apryll
Fresshe and holsome/vnto eche creature
And in my tyme/the dulcet droppes dystyll
Called crystall/as poetes put in scrypture
Causynge the erthe to spryde his verdure
In my tyme was the resurrecyon
Of god and man/by dyuyne electyon.

¶ Maye.

¶ Of all the monethes in the yere I am kynge
Florysshynge in beaute excellently
For in my tyme/in vertu is all thynge
Feldes and medes/spryde mooste beauteously
And bydes syngynge/with ryght grete armony
Reioysynge louers with hote loue endued
With flagraunt floures/all aboute renued.

¶ June.

¶ Who of my ſeaſon/taketh ryght good hede
Ought not at all/my name to adnull
For in my tyme/for all the comyns wede
From ſhepe is ſhorne/all the fleſe and wull
And had in marchaundyſe/by grete ſhyppes full
Ouer the ſee/Wherfore we oughte to praye
Unto oure lorde/and thanke hym nyght and daye.

¶ July.

¶ Yf that my tyme/Were prayſed all a ryght
Amonge all monethes/I am one of the cheſe
For I enryche thorughe my grete force & myght
Fruytes of the erthe/to man and beeſtes releſe
Fedynge horſes/kyen/motons/and ſtronge beſe
With other proprytees/that I coude tell
But I muſt paſſe/I may no lenger dwell.

¶ August.

¶ I am named the hote moneth of Auguſt
For redolent hete/of Phebus bryghtneſſe
In my tyme/eche man ought for to haue luſt
To labour in herueſt/With grete buſyneſſe
To repe and ſhefe/eſche wynge ydleneſſe
And ryſe erely/With perfyte dylygence
Thankynge oure lorde/of his grete prouydence.

¶ September.

¶ Who can my name/perfytely remembre
With the commodytes of my ſeaſon
Ought of ryght/to call me September
Plenteous of goodes/by all maner reaſon
As whete/rye/otes/benes/fytches/and peaſon
Of whiche fruyte euery man ought to haue in ſtore
To lyue dyrectly/and thanke our lorde therfore.

¶ October.

¶ Amonge the other/October I hyght
Frende vnto vynteners naturally
And in my tyme Bachus is redy dyght
All maner wyne to pzesse and claryfy
Of whiche is sacred/as we se dayly
The blysled body of Cryste/in flesshe and blode
Whiche is oure hope/refeccyon/and fode

¶ Nouembze.

¶ I Nouembze/wyll not abyde behynde
To showe my kyndely wozthynesse and vze
Foz in my tyme/the blastes of the wynde
Abateth leues/and shedeth theyz verdure
Wherfoze euery pzudent creature
Ought foz to lyue/ryght as they wolde dye
Foz all thynge/taketh/ende naturally.

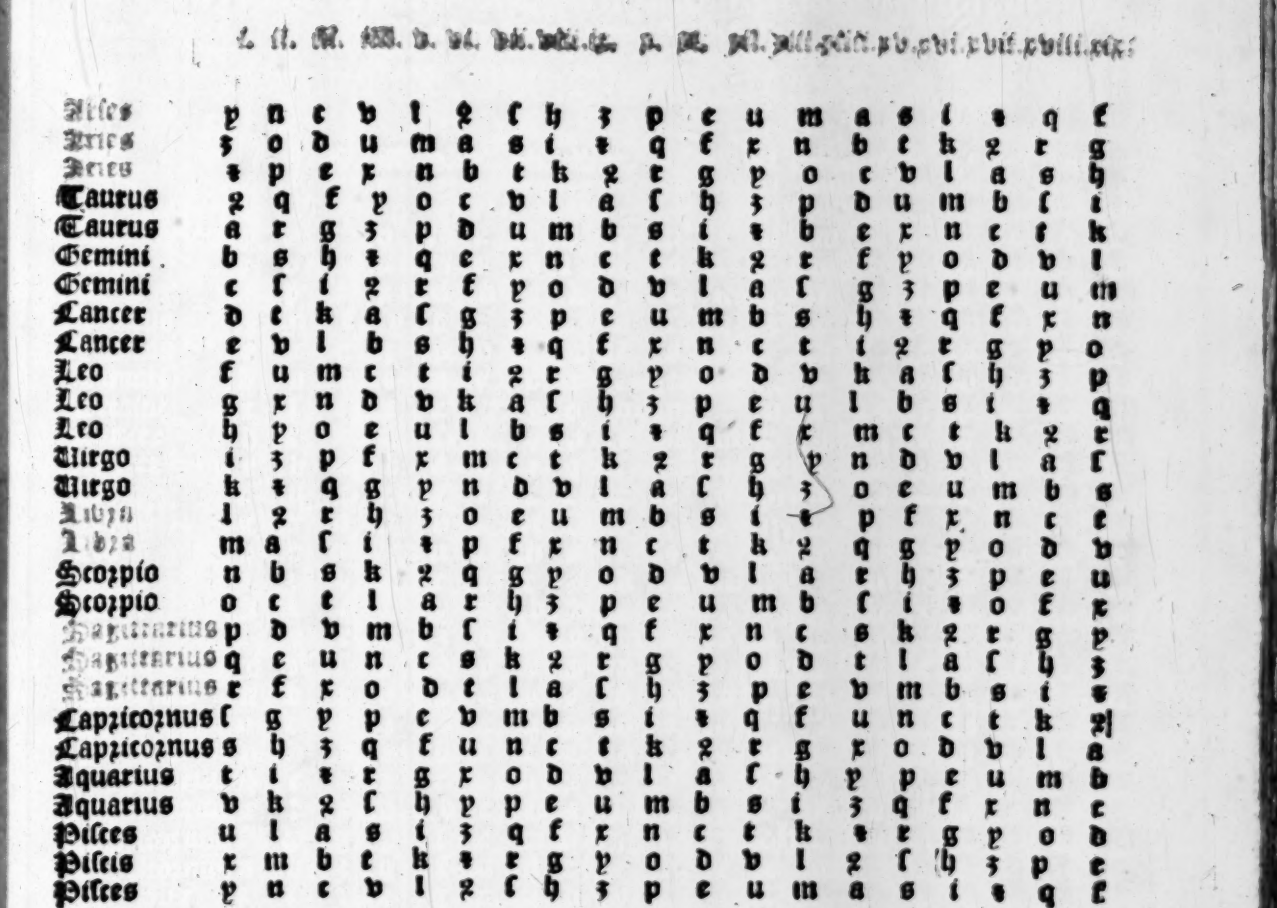
¶ Decembze.

¶ Decembze euery man dothe me call
In whose tyme/the moder inuyolate
Delyuered was/in an olde oxe stall
Of Jesu chzyst/goddes owne sone incarnate
Wherfoze I thynke me/the mooste foztunate
Of all the other/to whome pzaye we then
That we may come vnto his blysse. Amen.

¶ The begynnynge and endes of the. iiij. seasones of the yere.

¶ The fyzst Pzymetyme/that thus dothe begyn
From myd February/vnto myd Maye
And from myd Maye/somer is entred in
To myd August/and than is heruest daye
And from that tyme/wynter entreth alwaye
On saynt Clementes daye/who so taketh hede
At myd February/it fayleth in dede.

¶ This fygure is for to knowe in what fygne ỹ moone is euery daye: and the declaracyon is of the letters of fygne of the Kalender here after folowynge.



¶ By this fygure here aboue/a man may knowe in what fygne the mone is euery day/ & the declaracyō is of the a/b/c letters that ben in the kalēder at the endes of the fygnes & ben named the letters of the fygnes. wherfore marke well fyrſt the letter of the kalender/on the daye that we wolde haue. Than loke out the ſayd letter / in the fygure here aboue/i the fygne deſcēdynge vnder the goldē nōbre that renneth. Thā loke at the heed of the fygnes / wher as is wryten the names of the fygnes / & it that beholdeth dyrectly ouerthwarte the fygure to the ſayd letter/is it that the mone is i that daye. And lyke as one golden nombre is for a yere/ſo the ſayd fygne vnder the goldē nombre ſerueth alone for the ſame yere/as in the yere of this kalender/we haue. xix. for the golden nombre/ the fygne vnder. xix ſerueth all the ſayd yere. And whā we haue. xx the fygne vnder. xx ſhall ſerue to the yere ſhat. xx is for the golden nombre/and ſo of other.

Shepeher.



Ut celum signis pꝛesurgens est duodenis
Sic hominis coꝛpus assimulatur eis
Nam caput et facies. Aries sibi gaudet habere
Gutturis et colli ius tibi. Taure detur
Bꝛachia cū manibus. Geminis sūt apta decēter
Naturam cancri pectoꝛis aula gerit
At Leo vult stomachū: renes sibi vendicat idem
Sed in testinis: virgo pꝛeesse petit
Ambas libꝛa nates: ambas si vendicat hancas
Scoꝛpio vult anum/ vultq; pudenda sibi
Inde sagittarius: is coꝛis vult dominari
Amboꝛum genum vim capꝛicoꝛnus habet
Regnat in aquario crurium vis apta decenter
Piscibus et demum congrua planta pedum

¶ Saturnꝰ niger. Jupiter viridis. Mars rubeus est Solꝭ croceꝰ. Venꝰ albꝰ. Mercuriꝰ neq; niger neq; albꝰ: sed indifferens est. Et etiam Luna indifferens est.
Dum quisquis regnat nascitur: puer sic coleratus.

¶ The declaracyon of the latyn here aboue.

¶ That is to saye ỳ. xij. sygnes haue domynacyon aboue ỳ body of man deuyded by ỳ partes/ as ỳ sygnes deuyden ỳ fyꝛmamēt/ & euery one sygne beholdeth and gouerneth the partes of ỳ body (so as it is sayd aboue) and after shall be shewed by fygure/ & is declared moꝛe apertly. ¶ Such lyke of planettes is sayd of their coloures/ but of theyꝛ natures & pꝛopꝛytes of ỳ partes of the bodyes/ ỳ whithe gouerneth & beholdeth moꝛe at ful shal ye here at lēgthe. ¶ And also of ỳ. xij. monethes natures/ Marche/ Apꝛyll/ and Maye/ is very hote & moyste/ blode and ayꝛe. June/ July/ & Auguste/ is somer/ hote/ & dꝛye/ colour/ manheed/ and fere: Septembꝛe/ Octobꝛe/ and Nouembꝛe/ is haruest/ colde/ & dꝛye/ age/

malancoly/and erthely. December/January/ and February/ is
Wynter colde and moyste/chyldeheed/ flemeand water.



Alled Iam/ Ianuere the colde
In crystenmas season/good fyre I loue
yonge Iesu/ that somtyme Judas solde
In me was circumcysed/for mannes behoue
Thre kynges soughte/the sone of god aboue
And founde hym with a pure mayde his moder
They kneled downe/and dyd hym homade with loue
To god theyr lorde/that is mannes owne broder.

Shepeher.



In January hath .xxxi. dayes / & ỹ mone .xxx.

In Jano claris / calidisq; cibis potiaris
Atq; decens potus / post fercula sit tibi notus
Ledit enim medo / tunc potatus vt bene credo
Balnea tucius intres / et venam leindere cures.

				H			Circumsicio domini	a
viii	iiii	ix	b	viii	iii	xvii	Octaua scti stephani	b
xvi	v	vii	c				Octaua scti iohānis	c
			d	xvi	iiii	xi	Octa. sctōꝝ innocētiū.	d
v	o	ii	e	v	vii	lvii	Octa. scti Thome mar.	e
			f				Ephyphania domini	f
xi	iiiii	xli	g	xiii	vi	xi	Felicis et ianua	g
			A	ii	ix	xviii	Sancti luciani	h
ii	i	xxvii	b				Sancti iudici	i
ꝑ	ix	iiij	c	x	viii	xii	Pauli primi heremite	k
xviij	vi	xii	d	xviii	iiii	xvi	Line pape. Sol i aqua.	l
			e				Archadii martyris	m
vii	viii	vi	f	vii	o	xxv	Sancti hyllarij	n
			g		Februarij.		Felicis presbyteris	o
xv	v	xxiiii	A	xv	i	viii	Sancti mauri abbatis	p
			b	iii	viii	ii	Sancti marcelli pape	q
viii	x	xxix	c				Sulpitij episcopi	r
xii	xi	xli	d	xii	o	xvi	Sancte pisce virginis	s
i	ix	xliii	e				Wulstani episcopi	s
x	v	xi	f	i	x	xvii	Fabiani et sebastiani	t
			g	ix	v	li	Sancte agnetis	v
xvii	o	xxviii	A	xvii	ii	lvii	Vincenti martyris	u
			b	i	iiii	xiii	Sancti emerantiani	x
vi	vi	xxv	c				Sancti timothei	y
			d				Conuersio scti pauli	z
xiiii	ii	xvii	e	xiiii	i	xxix	Policarpi episcopi	&
			f	iii	vi	xlv	Juliani episcopi	ꝛ
iii	ii	xxi	g				Agnetis secundo	a
xi	xi	xx	A	xi	vii	xxv	Valerij epi et martyris	b
xix	vi	xxv	b	xix	vi	xviii	Batilde virginis	c
			c				Saturnini & Victoris	d



Nascitur occulta/febris februario multa
Potibus et escis/si caute viuere velis
Tunc caue frigore de pollice founde cruorem
Suge mellis fauũ pectoris qui morbos curabit.

viii	v	xii		d	viii	i	xlvi	Brigidi et ignatij	e
xvi	i	vi		e	xvi	vii	xxxi	Purificatio beate marie	f
				f				Sãcti blasij episcopi	g
v	vi	xxxvii		g	v	ii	xxv	Sancti gilberti epi	h
			A		xiii	x	xxvi	Sãcte agathe virginis	i
xiii	iii	lviii		b				Uedasti et amandi	k
ii	o	iiii		c	ii	x	lv	Sancti anguli epi	l
x	vi	lix		d	x	vii	liiii	Pauli epi. ⁊ lucij ⁊ cirij	m
				e				Sctẽ appolline vginis	n
xviii	ix	ii		f	xviii	iii	iii	Mol i pis. sctẽ scolastice	o
				g	vii	i	liiii	Eufrasie virginis	p
vi	i	xvi		A				Sancte eulalie	q
				b	xv	vii	xxxv	Sancti vulframni	r
xv	xi	xv		c				Sancti valentini pape	s
iiii	xiii	lv		d	iiii	ii	xxvi	Faustini et ioniti	s
xii	o	xxxiiii		e				Juliani virginis	t
i	vii	xii		f	xii	o	xxxiii	Policroni epi et marty.	v
				g	i	viii	xxxix	Symeonis epi ⁊ mart.	u
ix	iiii	xi		A	ix	xv	xxxi	Sabini et iuliani mar.	x
				b	xvii	iiii	lix	Wildrede virginis	y
xvii	vi	xvi		c				Sanctorum. lxix.	z
				d	vi	viii	lviii	Cathedra sancti Petri	⁊
vi	i	x		e				Policarpi.	⁊
				f	xiiii	vii	i	Mathei apostoli	a
xiiii	iiii	xii		g				Inuẽtio sancti pauli	b
iii	ii	xlii		A	iii	ix	lviii	Sancti nestoris marty.	c
xi	o	ix		b	xi	viii	liii	Sancti augustini	d
				c				Oswaldi epi ⁊ cõfessoris	e

¶ It is to be noted þ þ golde nõbres sheweth þ dayes/houres/⁊ mynutes/of þ newe moones. The red nõbres for þ fore noone/⁊ þ blacke for þ after noone/on þ same dayes þ þ nõbres demõstreth.



In Marche hath.xxxi.dayes/& ỹ moone.xxx.

Martius humozes/gignit varioscꝫ dolozes
Sume cibum pure/cocturas si placet vze
Balnea sunt sana/sed que superflua vana
Uena nec addenda/nec potio sit tribuenda.

bii	viii	xxxvii	d	xix	iii	iiii	Sancti dauid episcopi	f
			e	viii	o	l	Sancti cedde episcopi	g
			f	xv	i	xlvi	Marini et asterij	h
xvi	vi	x	g				Sancti adriani marty	i
v	x	lviii	A	b	viii	xxxix	Fote/eusebii/perpetue	k
			b				Uictoris et victorini	l
xiii	ii	xx	c	xiii	o	xii	Perpetue et felici	m
ii	ix	xix	d	ii	ix	lvi	Depositio sancti filicis	n
			e				Quadraginta martyꝝ	o
x	iiii	xlviii	f	x	v	xx	Sãcti agapiti virginis	p
xviii	o	xli	g	xviii	ii	xlvi	Sol i ariete. Eq̃noctiũ.	q
			A				Sancti gregorij pape	r
vii	vi	lxv	b	viii	v	i	Theodore martyris	s
			c					s
xv	li	xii	d	xv	i	xxxiiii	Scii longini martyris	t
iiii	i	lxii	e	iiii	xviii	xxxiii	Aprilis. Bonifacij pape	t
xii	ix	xxxv	f	xii	x	xxxiii	Patricii episcopi	v
			g				Edwardi regis	u
i	v	lii	A	i	v	xix	Joseph sponsi marie	x
ix	v	vii	b	ix	o	liiii	Sancti cuthberti	y
			c				Benedicti abbatis	z
xvii	xi	xlv	d	xvii	viii	iiii	Affrodosij episcopi.	&
			e				Theodori presbyteri	&
vi	vi	iiii	f	vi	i	lvii	Agapiti martyris	a
			g				Annunciatio dominica	b
xiiii	iii	vi	A	xiiii	ix	xlvii	Castoris martyris	c
iii	x	lxviii	b	iii	ix	xlix	Resurrectio domini	d
xi	v	xxvii	c				Dorothee virginis	e
xix	vii	xlix	d	xi	v	xxvi	Quintini martyris	f
			e	xix	i	xlv	Sancti quirini marty.	g
vii	o	xv	f	viii	o	xl	Aldelmi episcopi	h



Aprill hath .xxx. dayes / & ỹ moone .xxix.

Hic probat in vere / vires aprilis habere
Cuncta nascuntur / post tunc aperiantur
In quo scalpescit / corpus sanguis quoq; crescit
Ergo soluator / venter cruorq; minuatur.

			g				Sancti gildardi	i
xb	x	ii	A	xbi	bi	xlbii	Marie egyptiace	k
			b				Richardi episcopi	l
b	o	xx	c	b	i	xiiii	Ambrosij episcopi	m
xiii	x	li	d	xii	x	lb	Sancti martini	n
			e				Sixti pape	o
ii	x	lbiii	f	ii	bi	xlix	Eufemie virginis	p
x	ii	lix	g	x	i	xlii	Egesippe ⁊ sociorũ eius	q
			A				Perpetui episcopi	r
xbiii	iiii	xliii	b	xbiii	iii	xi	Pallio septem virginũ	s
			c	bi	bii	xix	Sancti guthlaci	s
bii	xi	xxxi	d	Sol i tauro.			Julij pape	t
xb	li	ii	e				Scti zenonij episcopi	v
iiii	xi	xxxii	f	xb	b	x Mali.	Tiburcij ⁊ valeriani	u
			g	iiii	bii	xlbi	Oswaldi archiepiscopi	x
xii	bi	xxiiii	A	xii	bi	xlb	Sancti ysidori	y
i	iiii	xxxbi	b	i	i	xlbi	Aniceti pape	z
			c	ix	i	xxx	Eleutherij et anthie	⁊
ix	bi	xx	d				Alphegi episcopi	2
			e	xbii	bi	xxii	Victoris pape ⁊ marty	a
xbii	iii	liii	f				Simionis epi ⁊ marty.	b
			g	bi	bi	bii	Scti sotheris virginis	c
bi	biii	xxx	A				Scti georgi martyris	d
xiiii	xi	xxxix	b	xiiii	ix	xxxbi	Wilfridi epi ⁊ confessoris	e
iii	xbiii	xxxii	c	iii	x	xi	Marci euangeliste	f
			d				Cleti pape ⁊ cõfessoris	g
xi			e	xi	ii	xxx	Scti anastasij pape	h
xix	ix	iiii	f	xix	xi	ii	Sancti vitalis	i
			g				Petri mediolanensis	k
biii	iii	lbi	A	biii	ii	xxii	Depositio erkenwaldi	l



Maye hathe xxxi. dayes / & ix moone. xxv.

Maio lecure / laxari sit tibi cure
Scindatur vena / sz potio detur amena
Cum calidis rebus / sint fercula seu speciebus
Potibus astricta / sit saluia cum benedicta.

viii	iii	ivi	b				Philippi et Jacobi	m
xvi	xi	xiiii	c	xvi	viii	xxvi	Sancti anastasii epi	n
v	ix	li	d	v	iii	xxvii	Inuentio sancte crucis	o
			e				Festum corone spinee	p
xii	vi	xxiii	f	xiii	vi	xx	Sancti godardi	q
ii		xvi	g	ii	ii	xxiiii	Johānis añ portālati.	r
			A	x	ix	xxx	Johānis de beuerlaco	s
e	i	xvii	b				Apparitio michaelis	t
			c	xvii	iiii	xli	Translatio nicholai	u
xviii	vii	xxi	d				Gordiani et epimachi	v
vii		xxviiii	e	vii	x	xxx	Sancti anthonii mar.	w
xv	vi	xix	f				Nerii / achilei / & pācra.	x
			g	xv	xvi	xii	Pancracij.	y
vii	vii	viii	A	viii	xviii	ix	Bonifacij martyris	z
xii	iii	xxiii	b	xii	i	lvii	Isidori martyris	&
			c	i	ix	lix	Brādini epi & cōfessoris	2
i	viii	xi	d				Translatio Bernardi	a
ix	viii	xxiii	e	ix	viii	i	Dialcori martyris	b
			f				Sancti dunstani	c
			g	xvii	ii	xli	Sancti bernardi	d
xvii	vi	ii	A				Helene regine	e
vi	viii	xx	b	vi	ix	ix	Juliane virginis	f
			c				Desiderii martyris	g
xiii	vi	xivii	d	xiiii	vi	i	Translatio francisci	h
iii	i	xlix	e	iii	ii	xl	Sancti aldelmi	i
xi	x	xliiii	f	xi	x	xliiii	Augustini anglor apli	k
xix	xii	xxi	g				Bede presbyteri	l
			A	xix	x	ix	Sancti germani	m
viii	vii	iii	b				Coronis martyris	n
			c	viii	ii	xvi	Sancti felicis pape	o
xvi	ix	xlv	d	xvi	o	xli	Sctē petronille virgi.	p



Hic June hath .xxx. dayes / & ỹ mone .xxix.

In Junio gentes / perturbat medio bibentes
Atq; nouellarũ / fuge potus seruiciarum
Ne noceat colera / valet refectio vira
Lactuce frondes / ede ieiunus bibe fontes

			e				Sãcti nichomedis	q
v	vii	v	f	v	iii	xiii	Sãcti marcellini	r
xii	i	liiii	g	xiii	ii	xviii	Sancti eraſmi mar.	ſ
ii	xii	ii	A	ii	ix	xv	Sancti petroci	ſ
			b				Sancti bonifacij epi	s
x	i	xliiii	c	x	v	lv	Melonis archiepiſcopi	t
			d				Tranſlatio Wolſtani	v
xviii	xi	v	e	xviii	vi	xlv	Sancti Wilhelmi	u
			f				Thãſlatio Edmũdi	x
vii	iii	xliii	g	vii	i	xxvi	Trãſlatio ſãcti yuonis	y
xv	vi	ix	A	xv	xvii	ix	Barnabe apoſtoli	z
iiii	i	xlix	b	iiii	xxvi	xlii	Sancti baſilidis	æ
			c	xii	ix	xiiii	Soli cãcro Solſticiũ	ꝛ
xii	i	l	d		Julii.		Sancti baſilii epiſcopi	a
i	iiii	lvii	e	i	vii	iii	Uite et modeſti	b
			f	ix	viii	xxiiii	Tranſlatio richardi	c
ix	x	li	g				Sancti botulphi	d
			A				Marcy et marcelliani	e
xvii	vi	xii	b	xvii	v	xxi	Geruaſi et ꝓthaſi	f
			c	vi	x	xxiiii	Tranſlatio Edwardi	g
vi	v	liii	d				Walburgi virginis	h
xiiii	i	xviii	e	xiiii	ii	xxv	Sãcti albani martyris	i
iii	ix	xxvi	f	iii	ix	xviii	Etheldrede. Uigilia.	k
xi	viii	xxv	g				Natiuitas iohãnis bap	l
			A	xi	viii	xiii	Trãſla. eligii epiſcopi	m
xix	iii	vii	b	xi	x	xxviii	Johannis et pauli	n
			c				Sctĩ creſcẽtis martyris	o
viii	ix	xxi	d	viii	x	xv	Sancti Leonis pape	p
			e				Petri & pauli apſtoꝝ	q
xvi	vi	xii	f	xvi	i	ii	Commemoratio pauli	r



KII July hath .xxxi. dayes / and ꝑ mone .xxx.

Qui vult solamen / Julio hic ꝓbat medicamen
Uenam non scindat / ne ventrem potio ledat
Somnum compescat / ⁊ balnea cũcta pauescat
Ꝓdest recens vnda / allium cum saluia munda.

b	ii	ix	g	v	i	v		Octa. iohãnis baptiste	f
xiii	x	xxix	A	xiii	viii	lvii		Uisitatio beate marie	g
			b					Trãslatio thome apli	t
ii	x	lix	c	ii	iiii	liiii		Trãslatio scti martini	v
			d	x	iii	xxxix		Scte zoe vgi. ⁊ mart.	u
x	iii	vi	e					Octaua petri et pauli	x
			f					Trãslatio thome mart.	y
xviii	o	xlviii	g	xviii	ix	xxxi		Depositio grimbaldi	z
vii	xv	vii	A	vii	iii	lii		Sancti cerilli epi	⁊
xv.	i	xlv	b					Septẽ fratrũ martyrũ	q
viii	viii	xlvi	c	xv	i	xlvi		Translatio benedicti	a
			d	iii	ix	xxxix		Naborꝛis et felicis	b
xii	i	li	e	xii	v	xxxix		Scti priuati martyris	c
			f	i	v	l		Dolil. co. Dies cani.	d
i	ix	v	g					Trãslatio Swithuni	e
			A	ix	ix	xlii		Augusti. Trãs. olmun.	f
	i	xlix	b					Scti kenelmi regis	g
			c	xvii	vii	xxi		Sancti arnulphi epi	h
	iii	xliii	d					Rufine et Justine	i
	ii	x	e	vi	x	xi		Margarete virginis	k
xviii	viii	lvii	f	xiii	ix	xxii		Praxedis virginis	l
			g					Maria Magdalena	m
iii	vii	v	A	iii	iii	xix		Sancti appollinaris	n
xi	viii	xl	b	xi	o	lvii		Cristini virginis. Vigi.	o
			c					Sancti Jacobi apli.	p
xix	vi	iii	d	xix	i	xlv		Anne matris marie	q
viii	x	xliiii	e					Septem dormientium	r
			f	viii	xiii	xxiii		Samsonis episcopi	s
	ii	xii	g	xvi	xi	iix		Felicis et sociorũ eius	s
	ix	vi	A	v	ix	lii		Abdon et sennes	t
			b					Sancti germani	v



AUgust hath .xxxi. dayes & ỹ mone .xxx

Quilꝯs ſub augusto / viuat medicamie iusto
Raro dormitet / eſtum coitum quoꝯ vitet
Balnea non curet / nec multum comeſtio duret
Nemo laxari debet / vel fleubothomari.

xiii	ix	b	c	xiii	iiii	xxx	Petri ad vincula.	u
			d	ii	ii	xvii	Stephani pape	x
ii	x	b	e	x	iii	xxx	Inuentio ſcti stephani	y
x	vi	ii	f				Juſtini pꝛesbyteri.	z
			g				Oſwaldi. Feſtũ nunis.	&
xviii	xiii	xxx	A	xiii	o	xlb	Trãſfiguratio dñi	a
vii	xxiiii	xvi	b				Feſtũ nominis Jeſu	a
xb	viii	lvii	c	vii	b	xliii	Sancti ciriaci	b
			d	xb	ix	liii	Scti romani. Vigilia.	c
iiii	b	b	e	iii	xb	lii	Sancti laurentij mart.	d
			f	xii	iiii	xi	Tiburtij martyꝛis	e
xii	iiii	ii	g				Clare virginis	f
i	x	xxxvij	A	i	vi	lix	Hypolite & sociozũ eius	g
			b	ix	xii	xlviii	Euſebij. Sept. Vigilia.	h
ix	iii	lvi	c				Assumptio beate marie	i
			d	Sol in virgine.			Sancti rochi	k
xvii	ii	xi	e	xvii	viii	xiiii	Octa. ſcti laurentij	l
vi	x	viii	f	vi	viii	lii	Sancti agapiti	m
			g				Scti magni marty.	n
xiiii	vi	xvii	A	xiii	iiii	xlix	Ludouici epiſcopi	o
iii	vi	li	b	iii	o	xlix	Sancti bernardi	p
			c				Octa. aſſũptio marie.	q
xi	iii	xvii	d	xi	x	ii	Timothei. Vigilia.	r
xix	viii	l	e				Bartholomei apoſtoli	ſ
			f	xix	b	xii	Ludouici regis	s
viii	xi	xvi	g	viii	x	lix	Sancti ſeuerini	t
xvi	ix	lviii	A	xvi	ix	lix	Sancti rufi	v
			b				Sancti Auguſtini	u
b	b	iii	c	b			Decollatio iohãnis bap.	x
xiii	x	xi	d	xiii	i	lix	Felicis et audacti	y
			e				Cuthburge virginis	z



¶ L Septẽbꝛe hath .xxx. dayes / & ỹ mone .xxix.
Fructus maturi / leptembꝛis sunt balituri
Et pira cum vino / panis cum lacte capꝛino
Aqua de vꝛtica / tibi potio fertur amica
Tunc venam pandas / spẽs cũ semine mandas

ij	iii	xxxii	f	ij	ii	xiiii	Sancti egidij	z
			g	x	vi		Sancti anthonij	a
x	x	xx	A				Ordinatio scti gregorij	b
			b				Trãslatio scti cuthberti	a
xviii	i	viii	c	xviii	iiii	vii	Sancti bertini	b
vii	x	xlvi	d	vii	vi	i	Sancti eugenii	c
xv	v	x	e					d
iiii	iii	xlix	f	xv	vi	xxvi	Natiuitas marie	e
			g	iiii	i	v	Sancti gorgonij	f
xii	viii	xii	A	xii	v	xxxvi	Siluii episcopi	g
			b	i	x	xliii	Prothi et Jacincti	h
i	iii	v	c				Martiniani episcopi	i
			d	ix	v		Maurilii episcopi	k
ix	vii	ii	e	Octob.			Exalt. scte. cru. Solẽ lib.	l
xvii	xi	xvii	f	xvii	ix	vii	Octa. beate marie	m
			g				Edithe virginis	n
vi	vi	xv	A	vi	vi	iii	Lãberti epi & martyris	o
xiiii	vi	xviii	b	xiiii	i	xliii	Victoris et Corone	p
			c				Januarii martyris	q
iii	ix	xxxiiii	d	iii	xi	xxxix	Scti eustacii. Vigilia.	r
xi	vii	xxxix	e				Scti mathei apostoli	s
			f	xi	iii	xli	Mauricii & sociorũ eius	s
xix	xi	viii	g	xix	x	xix	Tecle virginis	c
viii	x	lvi	A				Andocii martyris	b
			b	viii	iii	xix	Firmini epi & martyris	u
xvi	vi	xxxviii	c	xvi	vii	xxxviii	Cipriani et Justini	x
v	ii	iiii	d	v	ii	xxxiiii	Cosme et damiani	y
			e				Exuperii episcopi	z
xiii	ii	x	f	xiii	ii	ix	Scti michaelis archan.	&
			g	ii	v	x	Hieronimi presbitiri	z



Octobre hath .xxx. dayes / & ỳ mone .xxix.

October vna / pzebet cum carne ferina
Nec non aucino / caro valet et voluerina
Quamuis sint sana / tamen est replectio vana
Quantum bis comede / sed non pzecozdia lede.

ii	viii	lii	A	x		viii	Sancti remegij	a
			b				Sancti leodagarij	b
x	iii	xb	c				Candidi martyzis	c
xviii	o	xix	d	xviii	vii	i	Francisci confessozis	d
vii	xx	iii	e				Appollinaris martyzis.	e
xb	iiii	xxxvi	f	vii	vii	vi	Sancti fidis	f
			g	xb	iii	o	Marci et marciliani	g
iiii	v	xxiiii	A	iiii			Sancte pellagie	h
			b	xii	ix	xlvii	Dionisij et rustici	i
xii	ii	vii	c				Gereonis et victozis	k
			d	i	iiii	xxvii	Sancti nigasij	l
i	vii	xli	e				Sancti Wilfridi	m
ix	x	i	f	ix	x	lvi	Trãslatio sci Edwardi	n
			g	Sol in scozpio.			Sancti calixte pape	o
xvii	viii	xxx	A	xvii	viii	xli	Wulfranni episcopi	p
vi	iii	xliii	b	vi	iiii	xxxv	Nouẽ. Michaeli mõte tũ.	q
			c	xliii	o	liii	Trãslatio etheldzede	r
xiii	ix	xxii	d				Luce euangeliste	s
			e	ii	i	xxv	Fredeswide virginis	s
iii	ii	lv	f				Austroberte virginis	t
xi	ix	li	g	x	x	xxxvi	Undecim. M. virginũ	v
xix	o	xxxi	A				Marie salome	u
			b	xix	iii	xxxvii	Sancti romani	x
viii	ix	lii	c	viii	xviii	xiiii	Sancti maglozij	y
xvi	iiij	lii	d	xvi	v	x	Crispini & crispiani	z &
			e	v	o	xvii	Euaristi pape	&
v	iii	xvii	f				Flozẽtii marty. Vigilia.	9
			g		v	xx	Simonis et Jude	a
xiii	viii	xxi	A				Narcissi episcopi	b
			b				Germani capuani	c
	iii	viii	c	ii	x	xlv	Scti quintini. Vigilia.	d



Xl Nouembze habe. xxx. dayes/ & ỹ mone. xxix.
Hoc tibi scire datur/ ꝺ reuma nouembzi curatur
Quecꝛ nociua/ vita tua sint pzecioſa dicta
Balnea cum venere/ tũc nullum conſtat habere
Potio ſit ſana/ valde atcꝛ minuto bona

x	vii	xlvii	d	xi	v	xii	Festum oĩm sanctoꝝ	e
			e				Commemoꝛatio aiarũ	f
xviii	x	xlvii	f	xviii	viii	lii	Wenefrede virginis	g
vii	v	xliiii	g	vii	vi	xxviii	Sancti amantii	h
xv	vi	xxi	A				Leti pzesbyteri	i
iiii	ix	lv	b	xv	i	xxiii	Leonardi abbatis	k
			c	iiii	xi	xxvi	Willibꝛoꝛdi archiepi	l
			d	xii	iiii	xv	Quattuoꝛ coꝛonatoꝛũ	m
xii	viii	vii	e				Theodoꝛi martyꝛis	n
i	x	xxv	f	i	ix	v	Sancti martini pape	o
			g				Sancti martini epi	p
xi	x	lix	A	ix	iii	lvii	Paterni martyꝛis	q
xvii	vi	xxx	b	xvii	vii	xxviii	Sancti bꝛici epi	r
			c	Decemb.			Trãl. ertzéWalSol i ſa.	s
vi	iii	ii	d	vi	i	xxix	Scti macuti epiſcopi	t
			e	xiiii	ii	xxix	Scti edmũdi archiepi	u
xiiii	iii	iii	f				Scti hugonis epi	x
ii	ix	lvi	g	iii	vi	ii	Octa. ſancti martini	y
			A				Sancte Eliſabeth	z
xi	ii	xxvii	b	xi	iiii	xiiii	Sancti edmondi regis	&
xix	o	xxxvii	c				Pzeſentatio marie	ꝛ
viii	viii	xvii	d	xix	vii	xlvii	Cecilii virginis	ꝝ
			e	viii	vii	xxv	Sancti clementis pape	ꝟ
xvi	v	xiii	f	xv	iii	xvi	Sancti griſogoni	ꝓ
v	vi	xliii	g	v	xi	xxvii	Katherine virginis	ꝑ
			A				Lini pape	ꝯ
			b	xiii	xi	vi	Agricole et vitalis	c
xiii	iii	xxx	c				Rufi martyꝛis	d
ii	vii	lii	d	ii	v	liii	Saturnini et liſinnii	e
x	x	liiii	e	x	o	xxi	Sancti andꝛee apoſtoli	f



Decembre hathe.xxxi.dayes/& ỹ mone.xxx.

Sane sunt membris/res calide mense decembris
Frigus vitetur/capitalis vena scindatur
Lotio sit vana/sed balis potio cara
Sit trepidus potus/frigore contrarie totus.

i	x	lb	f	x	xxi	o	Sancti eligii episcopi	g
xviii	viii	lvi	g	xviii	ix	xvi	Sancti libiani	h
vii	xvi	xv	A				Depositio scti osmũdi	i
xv	x	xlv	b	viii	v	iiii	Sancte barbare	k
			c	xv	i	xliii	Sabbe abbatis	l
iiii	iiii	xxxiiii	d				Nicholai epi & cõfess.	m
			e	iiii	ii	xxvi	Octa.andree apostoli	n
			f	xii	xi	xxviii	Conceptio beate marie	o
xii	o	lvi	g				Cipriani abbatis	p
i	i	xxvviii	A	i	v	vi	Sancte eulalie	q
ix	x	xxvi	b	ix	vii	xxii	Sancte damasce pape	r
			c	Sol in capr			Pauli epi. Solstitiũ.	s
xvii	v	xli	d	xvii	v	xlvii	Luce virginis	t
vi	iiii	xx	e	vi	i	ii	Januarij.	v
			f				Scti valerii epi	u
xiiii	x	xix	g	xiiii	vi	lvii	Olsapientia	x
			A				Sancti lazari epi	y
iii	iiii	liiii	b	iii	o	xl	Sancti gratiani	z
xi	ix	xxi	c				Sctẽ venelie virginis	&
xix	xi	xxviii	d	xi	vi	xxix	Julii marty. Vigilia.	2
			e	xix	x	v	Scti Thomi apostoli.	3
viii	vi	xxxi	f	viii	xix	xxii	Triginta martyrum.	4
xvi	vii	liii	g	xvi	ii	xviii	Victorie virginis	5
			A				Sctãꝝ vginũ. Vigilia.	6
v	xi	xlix	b	v	o	lvii	Natiuitas domini	7
			c				Sancti stephani	8
xiii	x	o	d	xiii	vi	xxii	Sancti Johannis	9
			e				Sctõꝝ innocentium	10
ii	o	liiii	f	ii	i	viii	Sãcti thome ma tyris	11
			g	x	v	xl	Trãslatio scti iacobi	12
	o	vi	A				Sancti siluestri	13

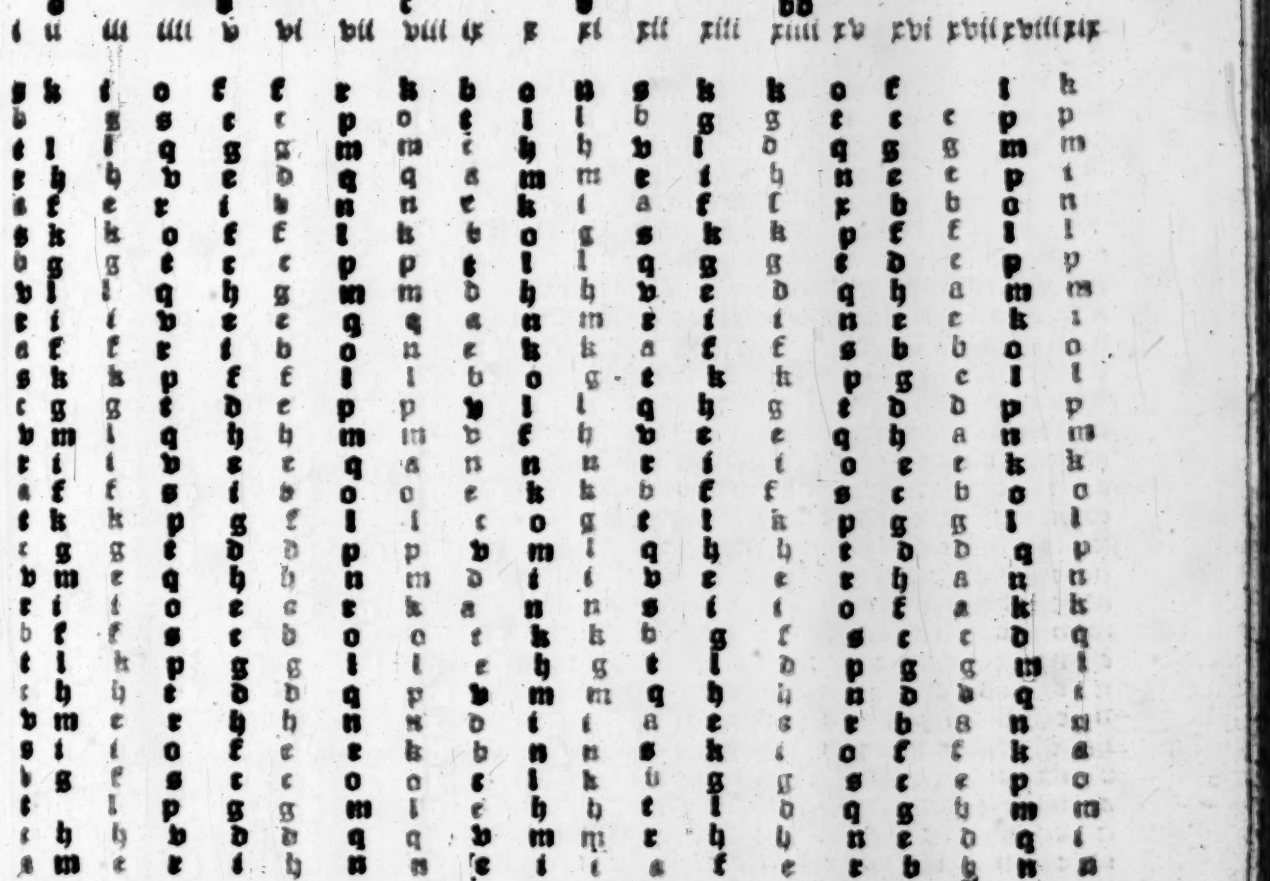
Shepeher.

¶ The exposycyō/ valoure/ & sygnyfycacyō of ỹ letters of ỹ tabulare fygure/ that ben in the seconde lygne after the domynycall letter.

Letters tabulare.	Letter domynycal	Mouable feestes. Septuagesime	Ester	Rogacyōs	whyt sōday	Fro crysmas to lent	Interualles Fro whytsō day to Johñ.	Fro whytsō day to saỹt Johñ.	Fro whytsō day to aduēt. Cristmas
		Ianyuere.	March.	Apryll	May.	Weke day.	Weke day.	Weke.	
a	a	xviii	xxvii	xxvi	x	v	vi	iii	xxix Frydaye
b	b	xix	xxviii	xxvii	xi	v	vi	ii	xxix Thurſdaye
c	c	xx	xxiiii	xviii	xii	v	v	i	xxix wednyſdaye
d	d	xxi	xxv	xxix	xiii	vi	i	vi	xxix Tuyſdaye
e	e	xxii	xxvi	xxx	xiiii	vi	ii	v	vi xxix Mondaye
f	f	xxiii	xxvii	Maye	xv	vi	iii	v	v xxviii Sondaye
g	g	xxiiii	xxviii	ii	xvi	vi	iiii	v	iiii xxviii Saturdaye
h	h	xxv	xxix	iii	xvii	vi	v	v	iii xxviii Frydaye
i	i	xxvi	xxx	iiii	xviii	vi	vi	v	ii xxviii Thurſdaye
k	k	xxvii	xxxi	v	xix	vii	v	v	i xxviii wednyſdaye
l	l	xxviii	Apryll	vi	xx	vii	i	v	xxviii Tuyſdaye
m	m	xxix	ii	vii	xxi	vii	ii	iiii	vii xxvii Mondaye
n	n	xxx	iii	viii	xxii	vii	iii	iiii	v xxvii Sondaye
o	o	xxxi	iiii	ix	xxiii	vii	iiii	iiii	iiii xxvii Saterdaye
p	p	February	v	x	xxiiii	vii	v	iiii	iii xxvii Frydaye
q	q	ii	vi	xi	xxv	vii	vi	iiii	ii xxvii Thurſdaye
r	r	iii	vii	xii	xxvi	viii		iiii	i xxvii wednyſdaye
s	s	iiii	viii	xiiii	xxvii	viii	i	iiii	xxvii Tuyſdaye
t	t	v	ix	xiii	xxviii	viii	ii	iii	vi xxvii Mondaye
v	v	vi	x	xv	xxix	viii		iii	v xxvi Sondaye
x	x	vii	xi	xvi	xxx	viii	iiii	iiii	xxvi Saterdaye
y	y	viii	xii	xvii	xxxi	viii	v	iii	iii xxvi Frydaye
z	z	ix	xiii	xviii	Iune	viii	vi	iii	ii xxvi Thurſdaye
a	aa	x	xiiii	xix	ii	ix		iii	i xxvi wednyſdaye
b	bb	xi	xv	xx	iii	ix	i		xxvi Tuyſdaye
c	cc	xii	xvi	xxi	iiii	ix	ii	ii	vi xxvi Mondaye
d	dd	xiii	xvii	xxii	v	ix	iii	ii	v xxv Sondaye
e	ee	xiiii	xviii	xxiii	vi	ix	iiii	iii	iiii iiii Saterdaye
f	ff	xv	xix	xxiiii	vii	ix	v	ii	iii xxv Frydaye
g	gg	xvi	xx	xxv	viii	ix	vi	ii	ii xxv Thurſdaye
h	hh	xvii	xxi	xxvi	ix	x		ii	i xxv wednyſdaye
i	ii	xviii	xxii	xxvii	x	x	i	ii	xxv Tuyſdaye
k	kk	xix	xxiii	xxviii	xi	x	ii	i	vi xxv Mondaye
l	ll	xx	xxiiii	xxix	xii	x	iii	i	v xxiiii Sondaye
m	mm	xxi	xxv	xxx	xiii	x	iiii	i	iiii xxiiii Saterdaye
n	nn	xxii							
o	oo	xxiii							
p	pp	xxiiii							
q	qq	xxv							
r	rr	xxvi							

¶ Here folowyth another table.

¶ Fygure of the letter tabulare/of the whiche is declared by ỹ .ij. prẽsent fygures/the fyrst for ỹ blacke letters/and the seconde for the redde letters.



¶ This prẽsent fygure/is for to fynde the letter tabulare/and proceded as the fygure folowed of ỹ domynycall letters/wherby it behoueth to knowe ỹ golden nombre/for ỹ yere ỹ ye wyll knowe/and in the lygne that dyscendeth downewarde vnder ỹ sayd nombre is the letter tabulare/and in lykewyse of ỹ domynycall letter/in the fygure here after. ¶ Also ye ought to knowe ỹ a golden nõbre/domynycall letter/& a letter tabulare serueth alwayes for a

yere / saue whan it is bysexte that ben two domynycall letters / & also two tabulare letters / as the fygure here after sheweth. It ought to be knowen ỹ the domynycall letters / & ỹ letters tabulare ben in the fyrste lygne vnder ỹ golden nombre. xvi for ỹ yere of this present kalender. that is. M.cccc.lxxxxvii and so of the other.

¶ The fygure for to fynde the golden nombre and the letter domynycall togyder for euermore.

b				b			c			b			d			b		
i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e
dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b
a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f
e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc
b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a
gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e
d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b
a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf
e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d
cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a
g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e
d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb
a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g
fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d
c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a
g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe
d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c
ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g
f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d
c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba
g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f
ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c
b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g
f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed
c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b
ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f
e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c
b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag.

In this presente fygure it behoueth to beholde the golden nombre for the yere that ye wyll knowe / and in the lygne ryght vnder the goldē nombre alwayes is the letter domynycal / & vpon the golden nombre. viii hye Eester / & whā it falleth that they come bothe togyder Corpus xpi & saynt Johannes daye ben all in one daye / vpon. xvi lygnyfyeth the lowest Eester. And whā it falleth that Candelmas & Shraue mondaye comen togyder / lygnyfyeth all aboute where it is whan it falleth with the golden nombre / vpon the whiche is our ladyes daye in Marche on good frydaye.

¶ Fygure perpetuall for Eester & other mouable feestes.

i	ii	iii	iiii	v
A a x	A m xxvi	A a xxvi	A a ix	A m xxvi
b a x	b m xxvii	b a xvii	b a iii	b m xxvii
c a xi	c m xxviii	c a xviii	c a iiii	c m xxviii
d a xii	d m xxix	d a xix	d a v	d m xix
e a vi	e m xxx	e a xx	e a vi	e m xxiii
f a vii	f m xxxi	f a xxiii	f a vii	f m xxiiii
g a viii	g a i	g a xv	g a viii	g m xxv
vi	vii	viii	ix	x
A a xvi	A a ii	A a xxiii	A a ix	A a ii
b a xvii	b a iii	b a xxiiii	b a x	b a iii
c a xi	c a iiii	c a xxv	c a xi	c m xxviii
d a xii	d a v	d a xix	d a xii	d m xxix
e a xiii	e a vi	e a xx	e a xiii	e m xxx
f a xiiii	f m xxxi	f a xx	f a xiiii	f m xxxi
g a xv	g a i	g a xxii	g a viii	g a i
xi	xii	xiii	xiiii	xv
A a xvi	A a ix	A m xxvi	A a xvi	A a ii
b a xvii	b a x	b m xxvii	b a xxvii	b a iii
c a xviii	c a xi	c m xxviii	c a xviii	c a iiii
d a xix	d a v	d m xxix	d a xix	d a v
e a xx	e a vi	e m xxx	e a xiii	e a vi
f a xxi	f a vii	f m xxxi	f a xiiii	f a vii
g a xii	g a viii	g m xxv	g a xv	g a viii
xvi	xvii	xviii	xix	
A m xxvi	A a xvi	A a ii	A a xiii	
b m xxvii	b a x	b a iii	b a xiiii	
c m xxviii	c a xi	c a iiii	c a xviii	
d m xxii	d a xii	d a v	d a xix	
e m xxiii	e a xiii	e m xxx	c a xx	
f m xxiiii	f a xiiii	f m xxxi	f a xxi	
g m xxv	g a xv	g a i	g a xxii.	

¶ Upon the letter domynycall nexte vnder the golden nõbre that reneth to Eester daye/ for the yere of the goldē nõbre/a sygnyfyeth Aprylli/m sygnyfyeth Marche/is the nombre after the sayd letters/is the nombre of the dayes of the moneth that Eester shall fall vpõ.

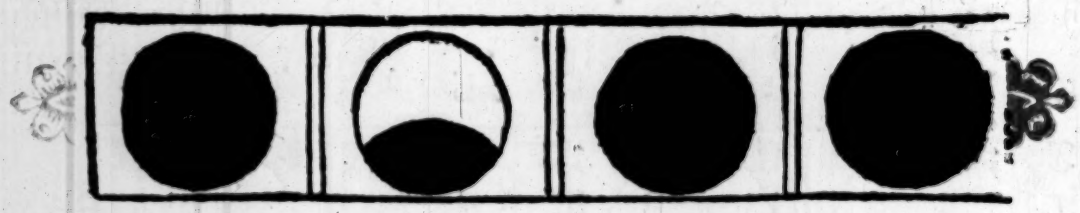
¶ Here folowyth the eclyps of the soone & moone/ with the pyctures thereof.

M.v.c.lxxxvii the eclyps of the mone ỹ xviii. day of Janyuere. vi. houres. xvii. momentes.

M.v.c.lxxxvii the eclyps of the sonne ỹ. xix. day of July. ii. houres. xii. momentis.

M.CCCCC. ỹ eclyps of the mone the. ix. daye of Nouembre. i. houre. xii. momẽtis.

M.v.c.i. the eclyps of ỹ mone ỹ. iii. day of Maye. v. houres. xviii. momentis.

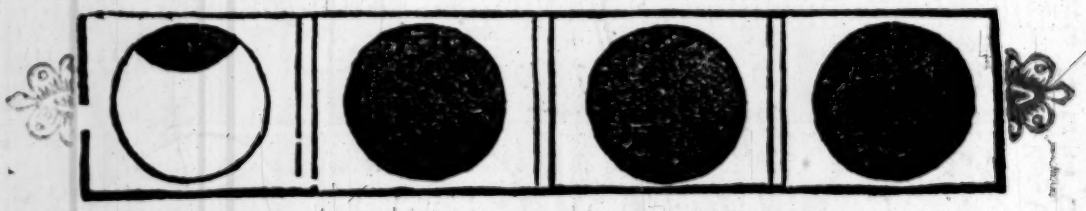


M.v.c.ii. the eclyps of the sonne the fyrst daye of Octobre. viii. houres. lvii. momentis.

M.v.c.ii. the eclyps of the mone the. iiii. daye of Octobre. xi. houre. xii. momẽtis.

M.v.c.iiii. the eclyps of the mone the. vi. daye of Marche one houre. ii. momẽtis.

M.v.c.v. the eclyps of ỹ mone the. xv. day of August. viii. hour. lvii. momentis.

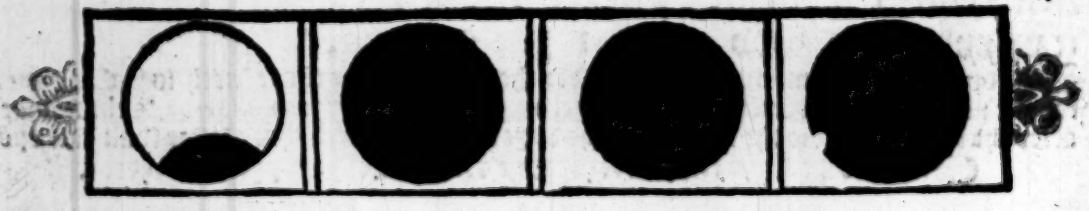


M.v.c.vi. the eclyps of the sonne the. xx. day of July. ii. houres xii. momentis.

M.v.c.viii. the eclyps of ỹ mone the. xiii. daye of June. v. houres. i. moment.

M. cccc. ix. the eclyps of the mone the. ii. daye of June. x. houres l. momentis.

M. v.c.xi. the eclyps of ỹ mone ỹ. xvi. daye of Octobre. vi. houres twelue momẽtis.

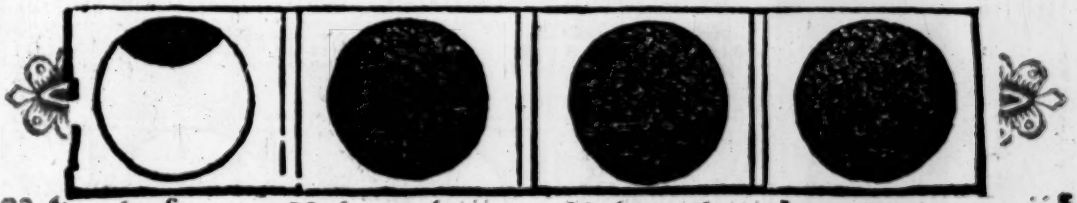


M.v.c.xiii.the eclyps of ỹ lon ne ỹ.vii.day of March.xi.hou res.xii.momẽ tis.

M.v.c.xv.the eclyps of ỹ mo ne ỹ.xxx.daye of Januere.ii. houres.lviii. momentis.

M.cccc.xvi.ỹ. eclyps of the mo ne the.xxix.day of Janyuere.v. houres at euen xxxix.momẽtis.

M.v.c.xvii ỹ eclyps of ỹ mo ne the.xiii.day of Julyxi.hou res.xii.momẽ tis.



M.v.c.vi ỹ e clyps of the lon ne.ỹ.xxiii.day of Decẽbze.ii. houres.xxiiii. momentis.

M.v.c.xviii. the eclyps of ỹ mone ỹ.xxiiii. daye of Maye x.houres/one moment.

M.v.c.xviii the eclyps of the lon ne the.viii.daye of Junevi.hou res.xlv.momẽ tis.

M.v.c.xvii ỹ eclyps of ỹ mo ne the.vii.day of Nouembze. xi.houres/fyue momentis.

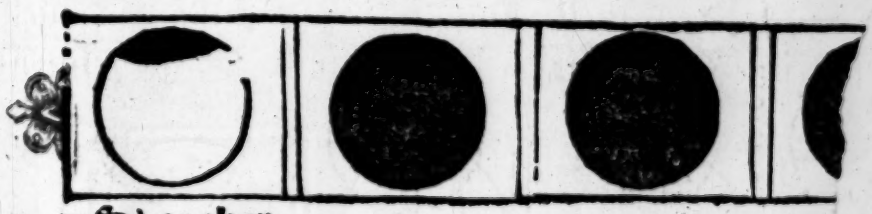


M.v.c.xx.ỹ e clyps of the lon ne ỹ.xi.daye of Octobze foure houres.xxvii. momentis.

M.v.c.xx.the eclyps of ỹ mo ne the.vi.daye of Octobze iiii houres.xxvii momentis.

M.v.c.xxii the eclyps of the mo ne the.vi.daye of Septẽbze xi. houres.lvi.mo mentis.

M.v.xx eclyps of ne the.i Marc res.x tis.



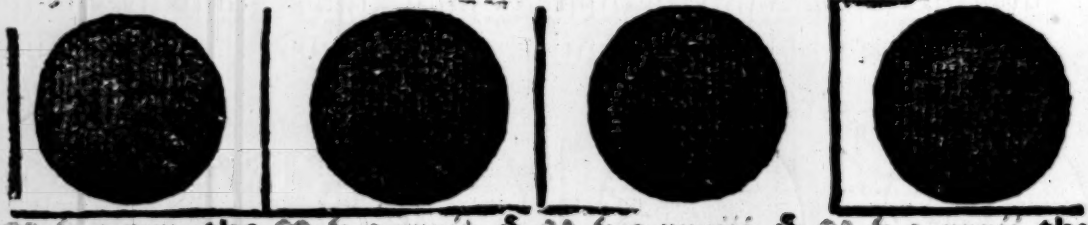
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M.v.c.xxiii. ỹ eclyps of ỹ mone ỹ.xvi. daye of August one houre.lv. momentis.

M.v.c.xxv. ỹ eclyps of ỹ mone.the.iiii.day of July.ix.houres.li. momētis.

M.v.c.xxv. the eclyps of the mone.the.xxix. day of Decembre.xi. houres.xl.momentis.

M.v.c.xxv. the eclyps of ỹ mone the.xviii.day of Decembre.x. houres.x.momētis.



M.v.c.xxx. the eclyps of ỹ mone the.vii.day of Octobre xi. houres.li.momentis.

M.v.c.xxxii. ỹ eclyps of ỹ mone ỹ.xxx.daye of August.xii. houres.lvi.momentis.

M.v.c.xxxiii. ỹ eclyps of ỹ mone the.iiii.daye of August.x. houres.xxi.momentis

M.v.c.xxxvii. the eclyps of the lonne the.xx.daye of August.iiii.houres.xxv.momentis.

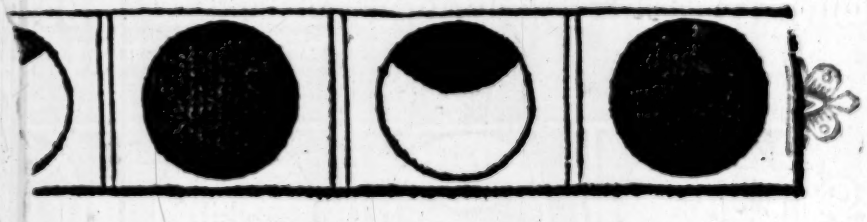


c.xxxiii. ngs of the he.xiiii any houre tis.

M.v.c.xxxviii. ỹ eclyps of the mone.ỹ.xxx. daye of Jany. ii.houres xxvii.momētis

M.v.c.xxxv. ỹ eclyps of ỹ lonne the.viii.day of June. ii.houres.iii.momentis.

M.v.c.xxvi. the eclyps of ỹ mone the.xxvii. day of Nouembre. vi. houres. vi. momentis



M.v.c.xxxvii. the eclips of ỹ mone ỹ.xxiiii.day of Maye.viii houres.viii.momentis.

M.v.c.xxxviii. the eclyps of ỹ mone ỹ.xxiiii. day of Maye.ii. houres.lii.momentis.

M.v.c.xxxviii. the eclyps of ỹ mone the.xxiii. daye of Maye. ii.houres.ii.momentis.

M.v.c.xxxix. the eclyps of ỹ sonne the.xviii.daye of Aprill.iiii. houres.xxi.momentis.



M.v.c.xl. the eclips of ỹ sonne the.vi.day.of. Aprill.v.houres.xvi.momẽtis.

M.v.c.xli. the eclyps of ỹ mone the.xii.daye of marche iiii. houres.xii.momentis.

M.v.c.xli. the eclyps of the sonne the.xxi.daye of August.xxi. houres.xli.momentis.

M.v.c.xli. the eclyps of the mone the fyrst daye of Marche.viii. houres.lx.momentis.

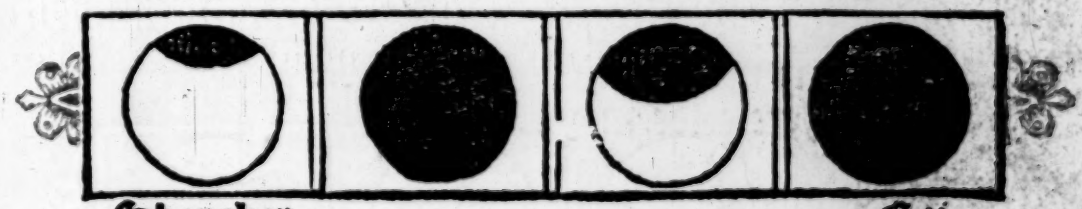


M.v.c.xli. the eclyps of ỹ sone ỹ.ix.day of August.ix.houres. xlviii.momentis.

M.v.c.xliii. ỹ eclyps of ỹ mone ỹ.x.daye of Janyuere lyxe houres.viii. momentis.

M.cccc.xliii. the eclips of the sonne the.xxiiii. day of Janyuere ix.houres.ix.momentis.

M.v.c.xliii. the eclyps of the mone the.iiii.daye of July.viii. houres.xxiiii. momentis.

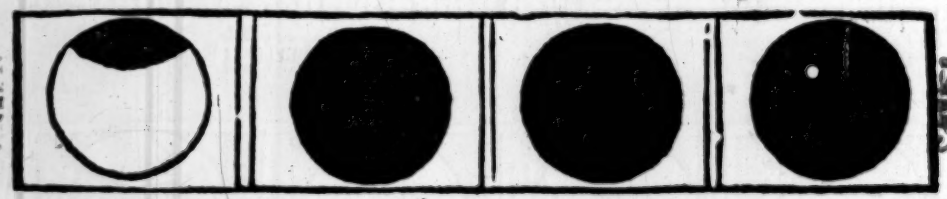


M.v.c.xlv. the eclyps of ỹ sonne ỹ. ix. daye of June. viii. houres .xl. momentis.

M.v.c.xxvii. the eclyps of ỹ mone the. iiii. daye of Maye. x. houres. xviii. momentis.

M.v.c.xlvii. ỹ eclyps of ỹ mone ỹ. xxviii. day of Octobre. iiii. houres. xl. momentis.

M.v.c.xlviii. ỹ eclyps of ỹ mone ỹ. xxviii. day of Apryl. xi. houres. xlix. momẽtis.



M.v.c.xlix. the eclyps of ỹ mone ỹ. xii. day of Apryll. ii. houres. xlviii. momentis.

M.v.c.xlix. ỹ eclyps of ỹ mone. iiii. daye of Octobre. vii. houres. xxiii. momentis.

M.v.c.l. the eclyps of the sone the syxte day of June. ix. houres. xxi. momentis.

M.v.c.lii. the eclyps of ỹ mone. iiii. day of Januere. ix. houres. xiiii. momẽtis.



ALl the eclyps of the sonne ben on the daye/ and of the mone by nyght. And ye shall wete that ỹ eclyps of the sonne and the mone appereth somtyme other wyse than we se it/ for ỹ eclyps of the sonne may well be by nyght/ and eclyps of the mone may be by daye/ but suche eclyps appereth not to vs shepeherdes.

MO meruayle that mannes mynde be mutable
And wyll you knowe wherfore and why
for he is made of thynges varyable
As of hote/ colde/ moyste/ and dry

The wyt is lyght/it passeth lyghtly
And syth we be made of/.iiij.chaungeable
How sholde man/be stedfast and stable.

¶A true eclypse.

¶A clyps shall be meruaylous to be holde
Throughe whiche many shall be the worse
For many shall fynde nother syluer nor golde
It shall be so derke within theyr purse.

¶Pocula Janus amat.

¶Tangere crura caue quum luna videbit aquosum. Jnsere tunc plantas: excelsas erigit turres. Et si carpis iter: tunc tardius ad loca transis.

¶Febrius vlgco clamat.

¶Piscis habens lunam noli curare podagram. Carpe viam tutus sit potio modo salubris.

¶Martius arua colit.

¶Nil capiti noceas Aries cum luna refulget. De vena minuas & balnea tutius intres. Non tanges aures: nec barbam radere debes.

¶Aprilis florida prodit.

¶Arbor plantetur cum luna Taurus habetur. Non minuas tamen edifices nec semina sperges. Et medicus caue at cum ferro tangere collum.

¶Ros et flos nemorum/Mayo sunt fomes amor.

¶Brachia non minuas cum lustrat Luna gemellos. Unguibus et manibus cum ferro cura negetur. Nunquam portabis a promissore petitum.

¶Dat Junius fena.

¶Pectus pulmo iecur in Cancro non minuantur. Somnia falsa vides vtilis sit emptio rerū. Potio sumatur securus perge viatur.

¶Julio recretatur auena.

¶Cor grauat et stomachum cum cernit luna Leonem. Non fa-

cies vestes nec ad cõuiuia vadas. Et nũl ore vomas nec lumas tũc medicinam.

¶ Augustus spicas.

¶ Lunam virgo tenens vrorem ducere noli. Uiscera cũ costis caues tractare cruorẽ. Semẽ detur agro: dubites intrare carinam.

¶ September colligit vuas.

¶ Libra lunã tenẽs nemo genitalia tangat. Aut renes nates: nec iter carpere debes. Extremam partem libre cum luna tenebit.

¶ Seminat October.

¶ Scorpius augmentat morbos ĩ parte pudenda. Uulnera nõ cures: caueas alcẽdere naues. Et si carpis it: timeas de morte ruinã.

¶ Spoliat virgulta Nouember.

¶ Luna nocet femori per partes motu Sagitte. Ungues vel crines poteris prescindere tute. De vena minuas et balnea tutius intres.

¶ Querit habere cibum mactando December.

¶ Capra nocet genibus ipsam cũ luna tenebit. Intrat aqua nouã citius curabitur eger. Fundamẽta ruũt modicũ tũc durat idipsũ.

¶ Epilogus sequitur omnium supra dictorum.



Que vir antiqui potuerunt scribere libris
Decurrendo polum constanti mẽte rotũdũ
Aercas domos tẽptando et sydera cuncta
Quicq; fluũt ex his ꝙ quomodo sol moueat
Intus habes collecta breui compendio et arte

¶ De duodecim signis.

¶ Signorum princeps aries et taurus et bina
Tindaride iuuenes et feruida brachia cancri
Herculeusq; leo nemee pauor almaq; virgo
Libra iugo equali pendens: et scorpius acre
Centaurusq; senex chiron et cornua capri
Dilectusq; ioui puer et duo sydera pisces.

¶ Idem de signis.

¶ Corniger in primis aries: et corniger alter
Taurus item gemini: sequitur quos cancer adustus
Terribilisq; fere species et iusta puella

Libra simul nigrum ferens in cacumine virus
Centurusq; biformis adest: pelagiq; puella
Et qui portat aquam puer vniger et duo pisces.

¶ De quattuor partibus anni.

¶ De vere.

¶ Verq; nouum stabit cinctum florente corona
Pingens purpureo vernantia prata calore
Ver pallidum vario nectit de flore coronas
Vere nouo lecis decorantur floribus arua
Veris honos tepidum flouet: vere omnia rident.

¶ De estate.

¶ Stabat nuda estas et spicea serta gerebat
Horrida ethiopis signis imitat figuram
Scindit agros estas phebeis ignibus ardens
Frugiferas aruis fert estas torrida messes
Flaua ceres estatis habet sua tempore regna.

¶ De Autumno.

¶ Stabat et autumnus calcatis sordibus vuis
Labra per autumnũ musto spumantia feruant
Pomifer autumnus tenero dat palmite fructum
Uite coronata autumnus degrauat vinos
Fecundos autumne locus de vitibus imples.

¶ De hyeme.

¶ Stabat hyems glacie canos hirsuta capillos
Cuius nix humeros circũdat flumina montes
Precipitant: semperq; riget glacie horrida barba
Albentes het durat aquas et flumina nectit
Tristis hyems niueo montes velamine vestit.

¶ Here after folowth the seconde parte of the compost & kalender/ the whiche sheweth of the trees of vyces/ and of ỹ paynes of hell.

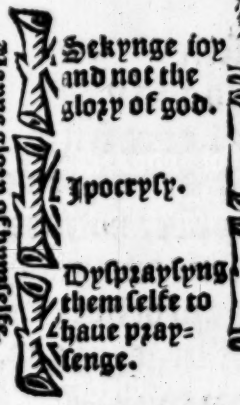
Capitulo.
vii.

Shepeher.



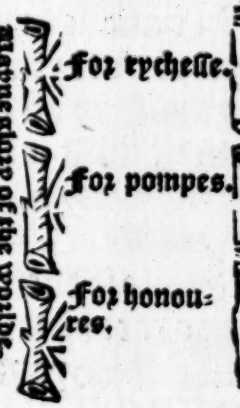
In the name of the fader / ỹ sone / & the holy ghost. Amen. We purpose to shewe ỹ trees of vyces / for synners to take enſãple by / for to vnderstande their synnes The whiche is deuyded in. vii. pryncypal partes / after ỹ. vii. deedly synnes / & eche deedly syñe is as a tree / and euery tree hathe. vii. small braũches / & al these. vii. trees comẽ out of one tree by it selfe ỹ is euyll / & cometh of one begynnynge / & that is ỹ deuyll / & it bydeth an ende ỹ is euerlastynge dampnacyõ / whiche is ordeyned for all them ỹ seke not remedy by tymes / by penaũce & repentaũce by theyr lyfe in tyme. ¶ And after these trees of vyces foloweth ỹ paynes of hell / to shewe what punyshement is ordeyned for euery deedly synne / and ỹ the people may ỹ better shewe theyr synnes in confessyon / & make clene theyr conscyence / and ỹ they may be ỹ house of god / so ỹ vertues may growe & fructyfy to ỹ profyte of theyr soules. ¶ And ỹ fyrst grete braunche of ỹ tree of vyces is pryde / & he hathe. xvii. braũches growynge out of hỹ / as of vayne glory of hỹselfe / vayne glory of ỹ worlde / prayſyge hỹmselfe in euyll / boſtyge of syñe / inobedyẽce / dysdayne / to tẽpte god / excesse / dispraysynge / fals goodnes / hardynes / presũpcyon / rebellyõ / syñe wyttyngely / cõmunyge of ỹ sacramẽt / shame to do good. Out of euery of ỹ whiche braunches spryngeth. iii. braũches / to ỹ nõbre of an. C. & liii. & i so many maners ye may syñe in pryde / whiche is ỹ rote & begynnynge of all ỹ. vii. deedly synnes. And therfore it shall be shewed fyrst of pryde / and after of the other. vii. synnes / as they folowe in ordre.

¶ The.i. braunche of Pryde.



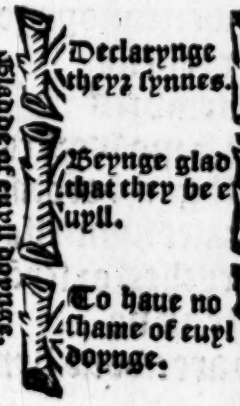
Whan ony weneth ỹ his goodes cometh of hȳselfe
Or that suche goodes ben due for theyr merytes
yf they byleue to haue/or knowe more thā they do
Dyssymulȳge by wordes/ to be better thā they be
Semynge by workes to be good and be not
Delyrynge prayse for his good dedes by other
To dyspraise his dedes/ ỹ other sholde prayse thē
To repent his doynge bycause they be dyspraysed
Dyspraysynge hymselfe/ ỹ other maye praye him

¶ The.ii. braunche of Pryde.



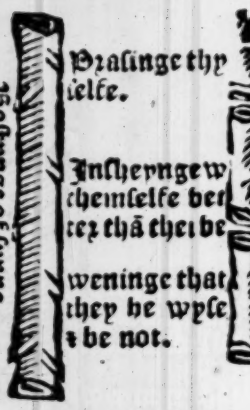
Whan they wene to be better for theyr goodes
Or weneth to be worse without them
To be ashamed/ ỹ they lacke ryches in theyr nede
Delytynge hym to haue a grete housholde
Reioysynge them in ỹ fayre shape of theyr bodyes
Or in newe facyon/or multytude of his clothes
Whan they desyre to be honoured w̄ others good
Wyllynge to be honoured and drede
Or to ỹ ende ỹ it may be sayd ỹ they be myghty.

¶ The.iii. braunche of Pryde.



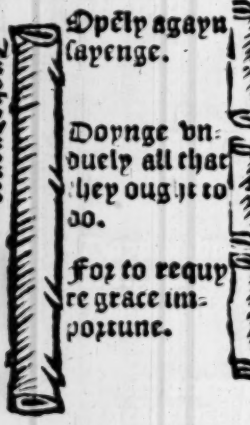
For to be praysed of cursed and vnhappy people
Or for to shewe ỹ they be prompte to euyll doynge
Delytynge in recordacyon of his euyll dedes
For that they loue the frendeshyp of the worlde
Or for they doubte not the ryght wysenesse of god
Or els they loue not god with theyr herte
For they knowe not whiche is vertu ne vyce
Nor to amende themselfe be not wyllynge
For to be sene gladly whan he dothe euyll.

¶ The.iiii.braunche of Pryde.



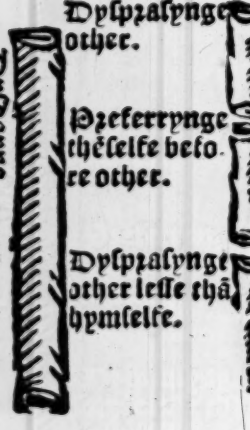
Openly before all folkes or fewe
Or secretely before one/or by hymselfe
Sekynge occasyon/for to be prayled onely
Couerynge theyr euylles that they be not sene
Tellynge theyr good dedes ẏ they may be knowen
Hydynge theyr synnes that they appere not grete
To be grete Jugement with hymselfe onely
Dyspraysynge the vnderstandynge of other
Presumynge theyr owne vertu the grace of god.

¶ The.v.braunche of Pryde.



Dyspraysynge his mayster or thē ẏ te aboue hym
Dyspraysynge ẏ merytes that come of obedyence
Delyzynge to be suche ẏ he maye gaynsaye other
Whan neclygently they do that/ẏ they ought to do
Or Whā they do it other Wyse than appertayneth
Or for to lette domage and to haue profyte
Whan they haue custome in synne & fall oft therin
Enuyously and frowardely askynge grace for it
Inlacyately perseuerynge Without amendynge.

¶ The.vi.braunche of Pryde.



For theyr ygnorannce & faute of vnderstandynge
For theyr pouerte and scarsenes of rychesse
For theyr sekenesse and defaute of membres
Shewynge hymselfe cunnynge in some Workes
In praysynge their dedes dispraysyng thē of other
In consyderynge of lesse than he exalte hymselfe
That Wyll compare them selfe for ryches or scyēce
Or they Whiche be almoste as grete as he
Or Whiche in thynges aboue sayd are aboue hym

¶ The.vii.braunche of Pryde.

Desirynge to synfull lyuige.
To tempte god.
To expose them selfe in peryll.
Not helpyng them selfe fro peryll.

For they consyder but sensyble thynges
For they wyll not byleue thynges that they se not
To iudge thynges to come or they happen
To byleue themselfe that god sholde delyuer them
Or to dyspayre & dye in suche daungerous peryll
Or byleue in destynes ỹ otherwyse it maye not be
For they wyll vse no reason to helpe them selfe
For they wyll vse theyr owne foly wout counseyle
For they be so slouthfull not wyllynge to labour.

¶ The.viii.braunche of Pryde.

To go before thy betters vnworthyly.
Excesse.
To abstayne them ouer mothe.
To oppresse the poore mē or seruaūtes.

Usurpynge ỹ myght that they ought not to haue
Excedynge the power to them cōmytted or gyuen
Treatynge them euyll ỹ be vnder theyr puysaūce
For they ben lesse worthy in suche auctorite
For they are to cruell to them that be subiecte
To make hȳselfe hated & may pfyte by fayre speche
By myght or rychesse of his frendes
By byolence that the soueraynes may do
For the ryches or grete goodes that they haue.

¶ The.ix.braunche of Pryde.

Despayre.
Puttyng his soule i peryll.
Tarynge not for thynge to come.
Preferre the body to the soule

Beynge in deedly synne Without repentynge him
Beynge in synne and care not for to knowe it
Or to vnderstande it and reioyce of it
Not byleuynge the lyfe to come for ỹ good people
Byleuynge the lyfe to come but not stedfastly
Or to byleue it Well and not amende theyr lyues
Beynge dylygent to ỹ body & neclygēt to the soule
Delyrynge tempozall goodes and not spyrytuall
Nourysshynge cōtynually the flesshe in delytes.

¶ The.x.braunche of Pryde.

Fals goodnesse.

Unryghtfull to be dyspraysed.

Unlustly wyllynge to be praysed.

To do good in an euyll entēt

For his presumpcyons/arogans/and pryde
For his vayne glory/vauntynge and praylynge
Or for to shewe to lyue of a vauntage
Whan they delyte in worldely louynges
Whan they haue drede to be dyspraysed
For to desyre to be honoured Without cause
For ignoraunce whan they byleue not to do good
Wyckedly do good in hope ẏ it shall torne to euyll
Fraudolently doynge it for to deceyue other.

¶ The.xi.braunche of Pryde.

Hardenesse.

Beynge vnkynde in theyr dedes.

To be fyers & ouer cruell.

Importunyte.

To be impetyons and not proue the truthe
By entreatynge ouer straytely ẏ ryghtful thīges
Trauaylynge more than of ryght them ẏ be iuste
Whan there is none affeccyon nor loue vnto other
To fynde newe maners to do euyll
To haue no shame to do cruelte
Whan one desyreth a thynge quer contynually
Or whan one is ouer hasty to haue his duety
Or to be ouer enuyous in askynge it.

¶ The.xii.braunche of Pryde.

Presumpcyon.

Bileue no mā but thē selfe.

Spekynge of hye thynges.

Byleue more in hiselfe than he sholde do.

In gaynsayenge alwaye in the dedes of other
Not byleuynge that other than do good for god
For his owne dedes to be contente of hymselfe
Exaltynge hymselfe & shewynge that he is grete
To contrary his neyghbours or other suche
In blasphemynge god and his holy sayntes
Whan ony Wyll not knowe theyr owne defautes
Whan ony dyspraysyth the fautes of other
Undertakynge to come to that they may not.

¶ The.xiii.braunche of Pryde.

Rebellyon.

Harde them selfe in lygh tynge.

Resyste to god.

To vpholde euyll.

That may not sucker pacyently to be smyten
To grudge agaynst the Wyll of god
For to be smyten blaspheme god or his sayntes
To lette ony good to be done
Not to helpe to do good Whan they maye
Or to be sory that ony body sholde do good
For to do synne more lyberally
For famulyaryte ỹ they haue to hym ỹ synneth
Or that this synne that they defende.

¶ The.xiiii.braunche of Pryde.

Obstynacyon.

By fals̄ynge.

Not wyllynge to forsake yll doynge.

To be hardyd in euyll.

Wyll not here theyr betters to teche them good
Ne to do there after ne menden them not
Wylfully to do euyll for to be mendyd
For they Wyll not leue theyr euyll custome
Or els they gyue not them to do good
Or that they reioyce them in euyll doynge
To do agaynst thynges that are doubtefull
To byleue that thynge good that is not
To gyue themselfe to euyll Without remedy.

¶ The xv.braunche of Pryde.

Synne ypocrysy.

Synnynge deedly.

Synnynge venyally.

In thoughte deedly or venyally.

By presumpcyon or vnderstandynge to do euyll
Or by Ignorauñce that they Wyll not vnderstande
Delyrynge and prouokynge themselfe to do euyll
For to folowe euyll company
For custome to do ony venyall synne
To ende ony synne that they maye ende another
By cogytacyons in theyr hertes onely
By Wordes sayd lyghtly
Or by Worke done vndyscretely

¶ The xvi. braunche of Pryde.

Communge of the sacramẽtes.

Syngynge masse.

Wynystrige the sacramẽtes.

Receyue the body of Jesu cryste.

And to be in ony eresy
Or to be in sutes of curlynge
Or wyttyngely in deedly synne
Lesse than his duty and vnworthyly
Without reuerence and vndeuoutly
Without doynge theyr duty to ỹ people indyscretely
Without honoure deuocyon and reuerence
Theftously and of that they sholde not receyue it
To saye agaynst them that is moze wyser thã he.

¶ The. xvii. braunche of Pryde.

Shame to do good.

willinge to be good & haue shame.

Haupnge same to be good and is not.

For to be like them that be eupll.

By Wekenesse and faute of courage
For to loue neclygently ony good that may be
By wenynge that it is shame whiche is honoure
For whã they wyll accõplysshe ỹ wyll of ony psone
Or whan ony loueth that is not good
Or whan they be slouthfull for to do good
Whan they reioyce them in eupll company
To shewe the domage of hymselfe and other
For to obtayne that he desyreth.

¶ Here endeth the braunches and small sprayes of the synne of pryde And here after folowyth the brannches and sprayes of Enuye / and ỹ names of them all in ordre as they come. The fyrste is Noysomnes. the seconde is detraccyon. The thyrde adulacyon. The. iiii. susurracyon. The. v. Synne agaynst ỹ holy ghost. The. vi. Suspeccyon. The vii. Accusacyõ. The. viii. Excusacyon. The. ix. vnthãkefulnesse. The x. to Judge. The. xi. Substraccyõ. The. xii. Drawynge other to synne. The. xiii. false loue.

¶ The.i. braunche of enuye.

Sorowe of the welthe of his neyghbur
Not glad of the welthe of his neyghbur
To be glad of his neyghbours hurte.
Proprietes.

For to delyre thy neyghbours harme
For thou maye not sustayne to se his Welthe
To the ende that thou may oppresse thē in mysery
Whan he hathe done iniury in tymes paste
Or hathe not gyuen to the that thou requyred
Or thou mayst not se the encreasynge of his good
That thou dothe to hym or arte cauler
Or of that other dothe and not thy selfe
Or that he suffereth by the Justyce dyuyne.

¶ The.ii. braunche of enuye.

For cause of lyghtnesse.
For cruell hate.
In lyenge wyttyngly.
Declaracion.

By euyll accustomaunce so for to do
Or to accumplysshe the Wyll of some folke
Not takynge hede yf they^r Wordes may anoy other
Fyngynge ony yll that is not good ne feythfull
In reportynge ẏ they herde saye or ẏ it is trouthe
To saye ẏ they haue herde yll by other & haue not
To ẏ ende to cause to some haue trouble & domage
To the ende ẏ no Welthe come to hym ẏ they hate
Or to the ende that he be therby dyffamed.

¶ The.iii. braunche of enuye.

To anoy vnder colour of good fauour.
Norysshe yll in fayre semblaunce.
holdige his pe as sufferynge to do euyll.
Exhortacion.

To saye ẏ they knowe ẏ whiche they knowe not
That they vnderstande to be greter than it is
Nourysshe/sustayne/or defende other in foly
Sayenge that profyteth or noyeth by flatery
Somtyme flater benyall/somtyme mortall
Sayenge euyll behynde/and fayre before
For to haue ony Wynnynge or profyte
For to compare or please some persone
Or not to lose the loue of hym that dothe euyll.

¶ The.iiii. braunche of enuye.

Sumtymes.

Causinge dyscorde & stryfe.

Makige stryfes to laste longe.

Not laborige for peas.

By persuacyons mouynge the partyes
Or by fals tales and makynge of lesynges
And in reportynge of cursed language
For thou wyll haue a mannes loue onely
Or thou woldest haue helpe to anoye another
Or not carynge for ỳ welfare of thē ỳ be at dyscorde
By malyce ỳ thou woldest not haue ỳ peas made
For thou wyll not trauayle to make peas
And beynge necligent to trauayle for it.

¶ The.v. braunche of enuye.

Synne assayll the holy ghoste.

Sclaūderige the good people.

weninge that it is a payne to serue god.

Not helpyng the good people.

Tournynge theyr good name in to euyll
Sekynge meanes for to trouble theyr myndes
Withdrawynge them fro the loue of people
In abusynge them of the grace of god
Beynge slouthefull in doynge of good workes
Nor louynge god
The whiche suffereth for the loue of god
Or for penaunce of theyr synnes
Or for to gette the glory of our lorde.

¶ The.vi. braunche of enuye.

Suspycyon.

To byleue to soone.

Byleuynge ouer faythfully.

Ofte tymes to byleue.

By what someuer occasyon indyfferently
To byleue ony thynge that is sayd shortly
Be it trewe or fals Without ony aduysement
That the whiche thou sholde not byleue
Or that thou arte ouer lyght in byleuynge
Or thou iudgeth the good Without dyscrecyon
Thynges vnbyleuable and whiche maye not be
Whan dyuers tymes thou hase ben dysceyued
For thou mayst not but byleue.

¶ The.vii.braunche of ennuye.

Accusacyon.
- Of truthe.
- Falsly.
- Of doubtfull thynges.

Whan it is for vengeaunce of hym that is accused
Whã it is for lyghtnes ỹ they haue to accuse other
Or to please hym to whome they do accuse vnto
Whã they fynde the euyll wꝺ whiche they accuse
Whã they knowe ỹ he ỹ they accuse is not gylty
Whan they accuse the gylty bycause of hate
Sekynge occasyon to noye hym that is accused
Affyrmyge to be true ỹ vncertayne of theyr accuse
Impolyge ỹ harme ỹ they wene be ꝺone knowe it not

¶ The.viii.braunche of enuye.

Excusacyon.
- By wordes.
- By force of swerynge.
- By the holy gospell.

Whiche doubtfull hauyng dowble vnderstãdynge
Manyfestly and whiche they knowe to be false
Sekynge occasyon to hyde the euyll dede
Puttynge the defaute on hym that dyd it not
For to shewe hymselfe innocent of the defaute
For to auoyde the punysshement of his defayte
Thoughe he be constrayned to forswere hym
And worse yf they do it wylfully
Or to swere or they knowe wherfore they swere.

¶ The.ix.braunche of enuye.

Unthankefulnesse.
- Not knowynge the benefytes of god.
- Doynge yll for good.
- Not yeldige goodnesse for goodnesse.

How mothe or how well they haue done
By what boũte for wout deserte he gyueth vs thẽ
Or what thynge is worthy to retrybu to himselfe
To hym whiche dyd helpe the in thy nede
Unto hym whiche counseyled the in thy necessyte
Unto hym whiche defended ꝛ kept the from peryll
But do euyl to hym that hathe done the good
Neyther do euyll ne good to them ỹ dyd the good
For receyuynge of a grete benefyte yelde a small.

Shepeher. F.i.

¶ The.x.braunche of enuye.

By ygnorauncē or they knowe howe
In doubte of that whiche they knowe not
Or to Judge without beynge requyred
For ony gyftes receyued or to receyue
For loue or for hate
Lyghtly for certayne malyce
By lyghtnes for they ben accustomed
Or so to do wenynge to do it by sporte
Or wyttyngely wyllynge for to anoye other.

The dedes of other not appertaynynge.

Doynge fals Jugementes.

Euyll to be good or cōtrayly.

Of Judge.

¶ The.xi.braunche of enuye.

Not gyuynge to ỹ poore goodes ỹ be superfluous
Reteynynge lawfull goodes without departynge
Goodes that are exposed in euyll vsages
Not beynge besy aboute the saluacyon of synners
Not admonyshynge synners to leue theyr synne
Not shewynge to other the good that they can
Not gyuynge counceyle to them that axke it
Or gyuynge euyll counceyle wyllyngely
Nor coūceylynge whan they may them ỹ done yll.

In temporall thynges

In spyrituall thynges.

Or of counceyle.

Subtraccion.

¶ The.xii.braunche of enuye.

Whan they do euyll before theyr subiectes
Whan ony ledeth another in company to euyl
Or vnder colour of good do grete hurte
Drawyge ỹ grete to euyl to cause his to be seneles
Or by theyr company synne more delectably
And be gladde that they consent to synne with thē
Of requyrynge and admonyshynge
Not sesynge tyll they consent to euyll
By oppressyon and in constraynynge them.

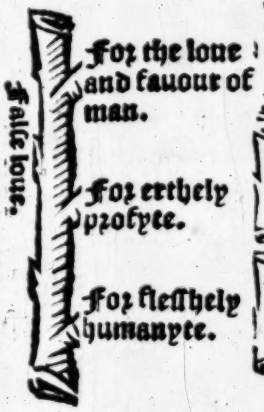
By example.

By coūceyle.

By force.

Planynge other to ille.

¶ The.xiii.braunche of enuye.



Them that fauoureth the and dothe thy wyll
Them ỹ may noye the to thende that they do not
To the ende thou mayst be sene gentyll and meke
Faynynge the to be a frende to hym and art not
Faynỹge ỹ thou louest hym more than thou doest
Shewynge to be his frende and arte his ennemy
Defendynge or sustynynge ony in theyr euyll
Promotynge them whiche are not worthy to be
For to labour to lyue more delycyously.

¶ Here enden the braunches & the small sprayes of Enuye. And folowyth ỹ braũches and small sprayes of Wrathe. As Iniquite/ Hatred Contynuell/ Consentynge/ Frowardly/ Homycyde/ Uengeaũce/ Impacyẽce/ Clamoure/ Blaspheme. And out of eche of these.x. braũches cõmeth.ix. other small braũches & sprayes. And so the hole nombre is lxxxix. braunches. The whiche letteth a man/ ỹ he may not loue godne his owne soule. And for this syñe/ it is harde to be accustomed in a man & be saued.

¶ The.i.braunche of Wrathe.



Lettynge other to loue hym that mocketh the
For declaracyons that thou hase in mockynge
Or that thou arte accustomed so to do
Other in his thought without spekynge
Or of his mouthe by wordes
Sowynge dyscorde and noyse bytwene people
Gyuynge wylfull counceyle for to do euyll
Awaytynge the synner for to do euyll
Seynge syñe and not repreue it whan they maye.
Shepeher.

¶ The.ii.braunche of Wrathe.

Hatred.

- Dyscorde.
- Iniurye.
- Cõspyracyon

By manyfestes and rancours
Semynge a frende and haue rancour at the herte
For to make peace & kepe malyce in thy mynde
In dyffamynge other
In takynge his goodes from hym
In hurtynge his body or his good name
To scrimatyce or procure dyuysyon in the chyrche
Coniurynge in persones in good or in euyll
Conspyrynge in ony Workes.

¶ The.iii.braunche of Wrathe.

Contumelye in byrde.

- Repreuiges.
- Sharpe wordes.
- Greuige his neyghboures.

Repreue the pouerte in whiche they are
The flagellacyons that they haue or had
Or that they be come of a poore kynred
Prouokynge other to anger
Full of repreuynge and iniuryes
Suche as may bere hurte and domage
By outracyous Wordes and sayenges
By hurtynge of his persone or homycyde
For to take fro hym his goodes or renowne.

¶ The.iiii.braunche of Wrathe.

Contentyue.

- Nor amendynge.
- Reioysynge of euyll.
- Helpynge to do euyll.

Whan they haue domynacyon vpon the synner.
Or whan he is famylyer With hym
That helpeth to do euyll and myght let it
Praysynge and reioysynge the synners
And not to mourne for the synne ꝑ they haue done
Not correckynge them that be euyll
By counseyle that thou gyuest
By helpe that thou gyuest to them
For thou defendest them that done euyll.

¶ The.v.braunche of Wrathe.

From ab ire.

Impugninge goodnesse.

Byleuynge in ony erely
For to haue meet and drynke
For the loue of one and hate of another

Hauntynge stryues.

By customaunce for they reioyce in them
By manyfest hate that they wyll make appere
By secrete rancoures in theyr hertes

Stryke by wordes.

As in questyons Inutyle and frowarde
For to shewe his scyence
For to gaynsaye hym to whome they speke.

¶ The.vi.braunche of Wrathe.

From complexe.

In delēdige.

Hauynge wyll to slee and kyll
Hym selfe or other without wyll to slee
To slee vnaduysed or ygnorauntly

Sleynge wyllfully.

By treason
By hate
For the whiche they slee his good

whiche they wene not for to kyll.

Wenynge to do well and do slee some man
In conjectynge ony thynge Joyously
Or by hym gyue ony medycyne.

¶ The.vii.braunche of Wrathe.

From malyce.

For wronge doynge.

Sayenge semblable iniuryes
In sayenge more greter iniuryes
Or iniuryes thoughe that they ben lesse

wenynge for it be his domage & is not.

Noyenge hym that correcteth the for thy welthe
Or do euyll to hem that dothe the good

By faute of some thynge.

yf it displease the that they haue done for thy wele
yf ony gyueth or lendeth the not theyr goodes
That he hath not done for ỹ ỹ is not boũde to do
Or hath not holpen the to do thy yll wyll.
Shepeher.

¶ The.viii.braunche of Wrathe.

Impacyence.

In iudgemẽtes of god.

In his wretchednelle.

Of wronges of his neyghboures.

Whan that whiche pleaseth god dyspleaseth the
Or for the wyll of god pleaseth the not
Or thou hateth that whiche god wolde haue done
yf thou be in ony malady or sekenesse
Or yf thou be in grete pouerte or nede
Or yf thou haue ony troubles or aduersytes
For they haue mysse sayd the wordes
Or they haue mysse done to thy persone
Or they haue mysse done in thy goodes.

¶ The.ix.braunche of Wrathe.

Clamour.

Debate for iurysdyctyon thinges

To make lesynges & fals tales.

Clatcrynge.

As of beaute and fayrenesse of women
Or of his lygnage/frendes/and parentes
Or of thynges the whiche dothe anoye
By very malyce and hate
By vauntynge/crakynge/and bostynge
By fraude and vnfaythefulnesse
To vanquesshe by force of spekynge
Or for to anoye by clatcrynge
Or for pleasure that they take in it.

¶ The.x.braunche of Wrathe.

Blasphemynge.

Knowynge of good the whiche appertayneth not to hym.

Iffyrmynge of good thynges vnworthyly.

To saye that it is good that is not.

As of his soueraygne myght and puyssaunce
Or of grete goodnesse in vs
Or of his ryghtwyse Justyce
By ony errour in the whiche they be
For drede and fere of losynge
For couetyse of wynnynge
In byleuynge as dothe ydolatours
In opynyon by euyll vnderstandynge
Doynge agaynst ỹ ordynaunces of the chyrche.

Here endeth the braūches and small sprayes of the syñe of Wrathe And here after folowe th ỹ. xvij. braūches of slouth / as euyll thought. Anoye of Welthe. Redynesse to euyll. Pusyllanymyte. Euyl wyll. Bre kynge bowes. Impenytēce. Infydelyte. Ignorauncē. Vayne sorowe Sloly. Euyll hope. Curyosyte. Idlenesse. Euagacyon. Lettynge to do good. Desolacyon. Out of ỹ whiche. xvij. braūches cōmeth. C. liiii. small braunches / Whiche bryngeth a man to euerlastynge dampnacyon and paynes perpetuall.

¶ The. i. braunche of Slouthe.

Euyll thoughte.

Superfluus thoughtes.

To delyte in thynkynge euyll
Thynkynge that synne is a swete thynge
Longe abydynge in thynkynge euyll

Dolorous cogytacyons.

How they may hurte ony secretely
That Imputeth his dede to other
How doynge euyll they may be sayd good

Detestable thought.

How they may do euyll
How doynge euyll they maye perseuer
How they maye resyste to the good.

¶ The. ii. braunche of slouthe.

Anoye of wrathe.

To synne by custome

For that other synneth in lykewyse
For the custome is so to do
For there is none that reproueth the euyll doynge

Synninge by malyce.

Whan ony loueth euyll and dothe accomplysshe it
Whan ony loueth the good and dothe it not
Whan ony hateth the good and loueth the euyll

Or by delyte not to leue it.

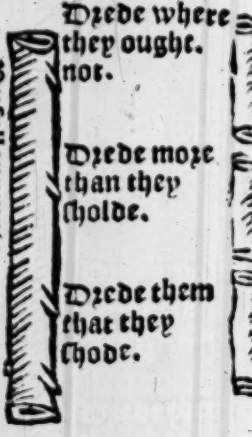
Whan ony dothe good agaynste his wyll
Whan ony reioyseth not in doynge good
Whan it dysspleaseth them not yf they do euyll.

¶ The.iii.braunche of slouthe.



In leuynge the good whiche they knowe
Thaũgynge oftetymes theyr purpose & coũsayle
Weyke in aduersyte & reyse hym selfe in prosperyte
Withdrawynge hym fro the good
Mystrustynge in the grace of god
Ferynge to begynne ony good thynge
Sekynge newe thynges and vnprofytable
Pleasauntly to here tales and fables
Sekynge newe tydynges by his owne wyll.

¶ The.iiii.braunche of slouthe.



Dredynge the whiche is to come is no domage
Losynge the spyrytuall goodes for ỹ temporalles
yf temporall aduersyte seme ouer greuous
Makynge grete sorowe for that thou hase loste
Sorowynge that they haue whiche they desyre
Makynge sorowe yf ony thynge hap agaynst thy (wyl
As detractours whan thou lyues iustly
As defendynge the euyll to please them
Or it noyeth them not yf ony do well.

¶ The.v.braunche of slouthe.



That it be to the dyshonour of god
To ỹ domage and preiudyce of his neyghboure
To the dampnacyon of thy soule
For the declaracyon of the euyll
For the dylpleasure of the good
For they do that whiche they please and wyll
Not resystynge euyll cogytacyons
Louynge euyll delectacyons
Appetytynge that they maye delyte in euyll

¶ The.vi.braunche of slouthe.

Whan ony maketh a vowe & myspraysleth to do it
That dothe lesse to vowe than he hathe promysed
That fulfylleth not his vowe as he sholde
Of solēpne secrete vowes or thiges to thē belōgige
Of vowe promysed for hymselfe or other
Of vowe made to entre in to relygyon
Not accomplysshynge his vowe whan they maye
Or ỹ maye not & dothe none other good semblable
Or ỹ they haue no lettynge for to accomplysshe it.

Breakynge of vowes.

By negligēce
By forgetige
By dyspraysynge.

¶ The.vii.braunche of slouthe.

By fynall penaunce and neuer to repent
By delacyon from daye to daye of repentynge
By myspraysynge that they wyll not repent them
Whan after synne they be redy to synne agayne
Whā they haue no shame of syñe ỹ they haue done
Or without sorowe reioyce them to haue done yll
Beynge in wyll to accomplysshe mortall synne
After that they haue synned purpose to byde in it
Sekynge occasyon to fall in to euery synne.

Impenytence.

Lyuynge & do no penaunce.
Not hauynge shame of syñe
Purpose for to synne.

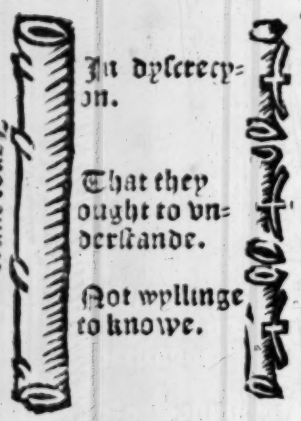
¶ The.viii.braunche of slouthe.

As the Jewes bylcue and other vnfeythfull men
That wyll not here the artycles of the feythe
Or that hereth them and wyll not byleue in them
In false goddes as dothe the saralyns
In ydols or in some symulacres
Or byleue in deuylysshe thyges as wytches done
Doubte in ỹ/that they ought to byleue stedfastly
Byleue and not stedfastly as they ought to do
Eaſely to lette hym selfe be decеyued of his feyth.
Shepeher.

Infydelyte.

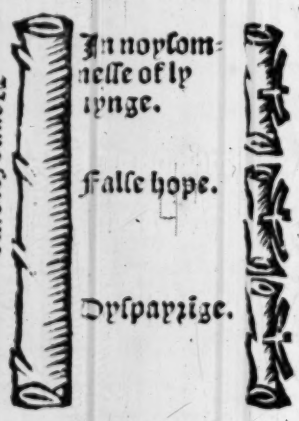
Not bileuige that they shol de byleue.
Byleuynge that they sholde not.
Byleuige vnstedfastly.

¶ The.ix.braunche of slouthe.



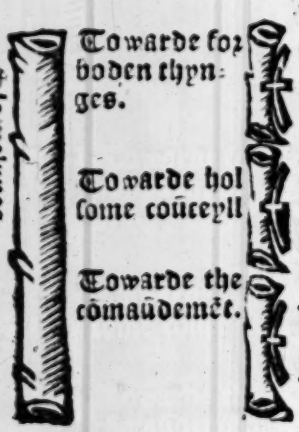
Do wout coũceyle ẏ whiche sholde be counceyled
Doynge wout maner ẏ which they ought to holde
Doynge wout wysdome thynge ẏ is nedefull
Dyspraysynge knowlege and wyll not be taught
Not trauaylynge to lerne ẏ they ought to knowe
Not purposynge and not carynge for to lerne
For they renne and wyll take no payne to lerne
For to haue excusacyon of not knowynge
For slouthe and neclygence of lernynge.

¶ The.x.braunche of slouthe.



Whan good thynges ben dysplesaunt
Whan all thynges ben anoyenge
Whan all that they do is done heuely
Presumynge to moche of the mercy of god
Not goynge from synne trust in the mercy of god
Lyuynge in synne without the mercy of god
For the straytenesse of the Justyce of god
For ẏ gretenesse of ẏ synne ẏ they haue cõmysed
To mystruste in the mercy of god.

¶ The.xi.braunche of slouthe.



Whã ony dyspoleth hym to moche in peryll of synne
Whan ony are to moche assured for to do synne
Whan ony expoleth hym to moche in temptacyõs
Not Wyllynge to be good and leue the doynge yll
Not honourynge ẏ good & loue it better than ẏ yll
Dyspraysynge the counseyle of good folke
Not doynge the cõmaundement that they ought
Dyspraysynge cõmaundement or hym ẏ made it
Not louynge ony thynge that is commaunded.

¶ The.xii.braunche of slouthe.

Euyll hope.

Dyspyse men of good fame.

Not kerynge shame.

Doinde good in euyll intencyon.

Contynuynge in doynge euyll operacyons
In hauynge hope to do euyll all onely
Or doynge them bothe togyder
Not carynge what thynge is sayd of the
Not carynge yf ony be sclaundered by the
Not sekynge that ony be edyfyed by the
Fraudolently and thou knoweth it well
Without dyscrecyon not carynge to whom ne how
Cautelously for thou wylt not knowe it.

¶ The.xiii.braunche of slouthe.

Euyloyse.

Sekynge vnpfytable thinges.

Delytynge to vayne thiges.

Doynge that none other can do.

Wyllynge to vnderstãde ꝑ thyng ꝑ is cause of syñe
Labourynge to cõfoũde other by force of language
For to be called wyse of ydyotes and fooles
To drawe and go to suche as ben dyssolucyons
Or that they do and make dyssolute
Or make the to take hede to all vanytes
Makynge newe thynges that were neuer sene
Or that they lerne thynges whiche ben euyll
Or thynges ꝑ ben onely for to make folke laughe.

¶ The.xiiii.braunche of slouthe.

Idlenesse.

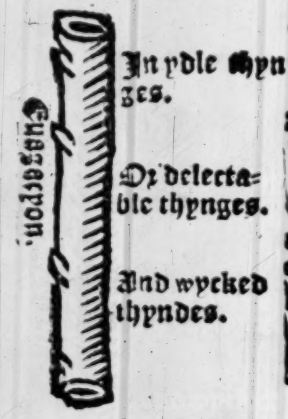
Lealynge to do good.

Sekynge to do euyll.

Not resystige to do euyll

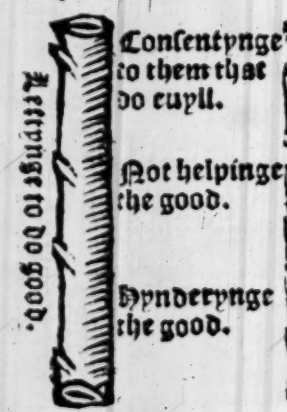
That is to saye good cogytacyons
To good wordes
And to good workes
That is to knowe the concupyscence of the flesshe
The concupyscence of the eyen is auaryce
And to lyue proudely
For loue that they haue to euyll
For anoye that they haue to goodnesse
For neclygence of them selfe.

¶ The.xv.braunche of slouthe.



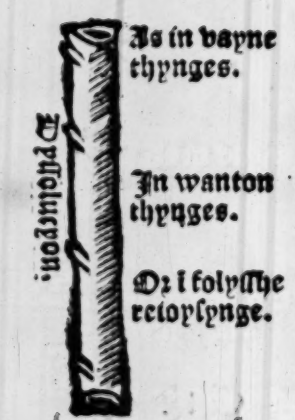
Exposynge hym in vanytes
Not withdrampynge hym fro vanytes
Wyllynge to abyde in vanytes
For they ben euyll and pleasaunte
Abydynge by longe tyme and space
Whan thy wyll is therto prouoked
How cautelously they may domage and hurte
Or the more greuously hynder
Or the more longer anoye.

¶ The xvi.braunche of slouthe.



By malyce for to accomplysshe theyr wyll
For hate that they haue to the good folke
Or for hate of good that they myght do
Whā they may haue no pfyte without they helpe
There as they ben in peryll
Where as they defayle without hauynge socour
As by hym selfe
Or by other persones
Or holde fro them that at they owe them.

¶ The.xvii.braunche of slouthe.



In ỳ beholdynge folke/sportynge them by vanyte
Settynge theyr eyen to beholde ony vanyte
Beynge in places populare and publyke
In Justes of the body
In lyghtnesse of courage
By force of syngynge and cryenge
By laughynge to moche and ouerlonge
To be without grauyte whan they sholde be so
To prouoke other for to laughe.

Here begynneth the.xx. braunches and bowes of Couetyse/as Cõ
punccyon. Rapyne. Usury. With holdynge dette. Not yeldynge thyn-
ges cõmyled. Symony. Sacrylege. Theste beynge proprietary. Ta
kynge gyftes vniustly. To haue to moche. Expendynge abundaunt-
ly. Fraude. False cõpũccyõ. Lesynge. Swerynge. Forswerynge. False
wytnesse. Playes. Beynge bagabonde. Out of the whiche. xx. braũ-
ches cometh other small twygges and braũches/to the nombre of an
hondreth and thyrty. And so the hole nombre of them is an hondreth
and fyfty.

¶ The.i. braunche of couetyse.

Compunccyon.

Sollycytude of thought.

Forgette ỹ spũell goodes/for ỹ tẽporall goodes
Be neclygẽt to ỹ spũell/& dylygẽt to ỹ temporall

Hope to wyn without conuenyence.

Dysprayse ỹ goodes of ỹ soule/for thẽ of ỹ body
Holdynge that without noysaunce they ne may
Procurynge goodes of other/for to haue profyte

And may not withdraw thẽ frome it.

Wyllynge to haue profyte for theyr sollycytude
Gettynge temporall goodes/ by grete delectacyon
Beynge holden in loue to gette temporall goodes
Or to vaunte hym to gette more than he maye.

¶ The.ii. braunche of couetyse.

Rapyne.

Takynge by force the goodes of other.

To his subiectes/or lesse than he
To his ennemyes by what maner that it be
To his neyghbours by subtyll meane

Doynge vyolence.

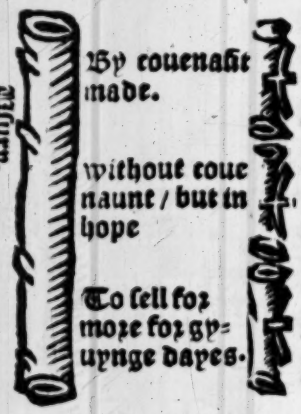
To his subiectes/for hym of temporall goodes
Or lykewyse/by spũell thynges wt̃ thretenynges
Or in spyrytuell thynges makynge promesses

By cueueyes & sublydyes.

Doenge vnduely/Without ryght and reason
Or that before/they were accustomed so to do
Or that they ben done by force of thretenynges.

Shepeher. G.iii.

¶ The.iii.braunche of couetyse.



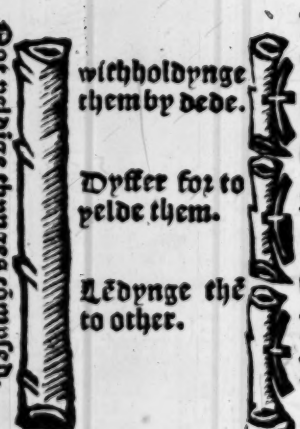
Whan ony selles ỹ derer / for bycause of abydynge
Lende mony to haue more largely
Or for bycause they lende / and do abyde
Not lende without they haue a pledge
Or by sygnes to be sure to wynne by lendynge
Whan ony receyueth / or lendeth to haue benefyte
As ben open vsurers
Or ỹ they thynke to get monye / by that they sell
Or by accustomaunce so for to sell.

¶ The.iiii.braunche of couetyse.



Dettte that ỹ knowest well that thou doest owe
Or that dette that thou hast forgoten
The whiche is openly knowen that thou owest
Hoppynge to gyue it hym another tyme
Without wyll to gyue it hym thoughe thou maye
Not hauynge power to pay and aske no mercy
The whiche ben payde and aske it agayne
Not gyuynge chyldren ỹ they haue of theyr frēdes
Reteynīg wylligly ỹ they knowe to whō it longeth

¶ The.v.braunche of couetyse.



By strēgth or byolēce dystrybue them to hymselfe
By fraude make them to lose them ỹ oweth them
Sayenge that they holde thē vnder colour of loue
To thende ỹ ỹ meane whyle they may profyte thē
Or that by some meane they maye kepe them
Or for to haue mede for yeldynge them
To haue recompence for suche lendynge
By curyosyte to lende that whiche is not his
By ambucyon to saye ỹ is his whiche is not.

¶ The.vi.braunche of couetyse.

Symony.

Sellynge spũ ell thynges bi wordes.

To people aduoutrers by theyr flaterynge
By ledynge of processe and to vnworthy people
By the euyll wordes of other

Sellynge spũ ell thynges bi pryce.

And taken afore of suche thynge be comen
Or taken after they be comen

Sellynge spũ ell thynges bi prayers.

Puttynge cause wherfore the same was not
Somtyme doynge with thretenynges
Or somtyme without thretenynges
And somtyme with vyolence and force.

¶ The.vii.braunche of couetyse.

Sacrylege.

Takynge sacred thynges in holy places

As the goodes of ỹ chyrche to be taken in ỹ chyrch
Withholdynge dysmes & thynges of the chyrche
Takynge the goodes of the chyrche vndeserued.

Or halowed thiges in places not halowed.

Takynge ỹ goodes of ỹ chyrche where ỹ they be
Unworthyly dystrybutỹge ỹ goodes of ỹ chyrche
A lay man haunge dysmes sayenge to be his.

Or thynges not halowed in holy place.

By questes or ony thynge longynge to the chyrche
All goodes for suertye put in the chyrche
Thynges or casueltes to them halowed.

¶ The.viii.braunche of couetyse.

Theft.

Stelige without that it be knowen.

For hym that ỹ robbest dyd ỹ domage before tyme
Or thou doest it of thy propre malyce
Or for thy symplenesse and ygnorance

Haunge the goodes of other hydynge them.

For to withholde them more peasybly
For fere to be punysshed
Or for thou wylt alwaye perseuer in yll

Consentynge to hym that dothe euyll.

For it pleaseth the that suche robbery be done
Or thou hast profyte by suche robbery
Or for ỹ feresst hym that dothe suche theste.

Shepeher. G.iiij.

¶ The.ix.braunche of couetyse.

To haue without knowlege of his prelate
Or by cõsent of ỹ prelate whiche apperteyneth not
Or ỹ they haue of lycẽce to appropre to moche to hȳ
whã one hath ony good wout knowlege of ỹ other
Or that the one gyueth to moche to theyr kynne
whan one spendeth pryuely the comune goodes
In takynge more than of necessyte
Unworthely and where it appertayneth not to be
Spendynge it in cuyll vsage.

Reynge prioprietary.

I relygyous of the goodes of his relygyõ

Men or women maryed.

Of the patrymony of the crucyfyxe.

¶ The.x.braunche of couetyse.

And for to bere domage vnto other.
In accusynge other wrongfully
Or somtyme accusynge for a Juste cause
As for to make treason or conspyracyon
To make immundycyte and dyshonest thynges
Or in takynge bothe the aduers partyes
To the ende to do his partyculer profyte
Hastynge Justyce & to wronge hym ỹ hath ryght
Dyfferrynge to do ryght to hym that it tõgeth to.

Takynge styles vnduly.

To do hurte.

To cause dyshoneste.

To sel iustice.

¶ The.xi.braunche of couetyse.

By vyolence done for frendes or for syluer
Or by vsury vniustly comen to
Or by fraudes and decepcyons acquyred
To thende ỹ they may be ỹ more honoured & dred
To thende to haue the more theyr delytes
Or haue mo possessyons than other
For enuye of them that be rycher than he
By delytynge hym in ryches
For fere to haue scarcyte of good.

Gaynge to moche.

Gettige ouer moche.

witholdynge ouermoche.

Sorowynge that can not gette.

¶ The.xii.braunche of couetyse.

Sprynge vnlustely not carynge to whome
Losynge dysordynately the goodes ꝑ they haue
Abusynge & folysshely vsynge & ꝑ they knowe well
In reteynynge them agaynst conscyence
Doynge almesse with rappyne and vsury
Spendynge them in carnalytes
In appropryenge thē to his owne synguler vsage
Or appropryenge them to the vsage of other
Spendynge thē superfluously on other persones.

Thinges iustly goten.
Thynges vniustly goten.
Thinges not beynge his.
Sprynge abundantly.

¶ The.xiii.braunche of couetyse.

By promysses that they maye receyue
By thretenynges in lyke wyse
Or by swete wordes
Shewynge fayre semblaunt for the good of other
Or by suche semblaunt dyffame other
Or by fayre semblaunt hurte other
To hym that weneth thou arte his frende
To hym ꝑ that ꝑ wenest & knowest to be thyn enemy
Or indyfferently to his frende or enemy.

In fore castiges.
Beynge double.
Procurynge euyll.
Fraude.

¶ The.xiiii.braunche of couetyse.

Of that that they owe to other Justely
Of that whiche is ought by ony wayes
Or that whiche is ought to other than hym
For drede to yelde it or to be noted
For shame that they haue to do it
For auaryce and loue of reteynynge
Holdynge his peas of that he knoweth
Doynge helpe to hym that mys rekeneth
Wyllynge to hynder hym that is mys rekened.

Euyll rekenynge.
whan they do knowe it and yelde it not.
Consentynge to yll and do it not.
Falce compassyon.

¶ The.xv.braunche of couetyse.

Lesynge.

For merynes
To make other to wyñe.
Fraudolẽtly.

For couetyse to please
For pleasaunce that they haue of lesynge
Lyghtly to swere for that they knowe not
Hydynge ỹ whiche hurteth none ne helpeth other
Somtyme that it be for temporall goodes
Somtyme to preuenty persone
That profyteth somtyme somtyme noyeth
That profyteth to none and noyeth to some
In the doctryne and promyse of relygyon.

¶ The.xvi.braunche of couetyse.

Swerynge.

The mẽbres of god.
Ofte tymes.
Incautely.

In contempnynge god and his sayntes
For to shewe that he is fyerse
Or that they take pleasure to do iniury to god
By euyll custome to swere often
For pleasure that they haue to swere
For contempnement of hym that they swere
Not takynge hede what they swere
Doynge yll to verefy that they do swere for
Not consyderynge that othes sholde be kepte.

¶ The.xvii.braunche of couetyse.

Forswerynge.

By wordes.
By kaythe interposed.
By touchinge of thynges made.

Dolorously to deceyue and begyle
Unwysely of that they knowe not
Wyllyngely of that they knowe not
In receyuynge ony of ỹ sacramẽtes of ỹ chyrche
In the selfe thynges that ben lefull
Or in thynges that be not lefull
Swerynge vntruely in wyll to deceyue other
Or swerynge truthe wenynge to swere false
Or that swereth false wenynge that it be truthe.

¶ The.xviii.braunche of couetyse.

Falce wytnesse.

That thynge that they knowe.

The thynge that they do knowe.

The thynge that they wene to knowe.

Berynge wytnesse of ỹ thynge ỹ they knowe not
Wytnessynge ỹ thynge wherin they be ygnoraunt
Dyssymulynge to be ygnoraunt of ỹ they knowe
For pryce that they haue or ought to haue
For loue of hym of whome they ben wytnesse
For malyce that they wyll not saye the truthe
For false opynyon that they haue of the thynge
Saye that the thynge is truthe and knoweth not
Not requyrynge for the truthe and maye well.

¶ The.xix.braunche of couetyse.

Iuglers.

whiche be defended.

That be perylous.

with persones not appertaynynge.

As playes made by enchauntement
Dyshonestes in prouokynge to dyshoneste
Or the whiche maye gretely noye
For pleasaunce of hymselfe or to please other
By accustomaunce to make suche playes
Or in hope to haue wynnynge to do suche playes
A lay man to playe with a relygyous
Or a lay man with a preest or clerke
Or with ony man of penaunce.

¶ The.xx.braunche of couetyse.

Iapynge bysshoppe.

For to seke wayes to be ydle.

To be ydle.

To optēper theyr yll wyll

Faynynge them selfe and be not
Doynge suche fayntyse wythout necessyte
Or in so doynge for to deceyue other
Amonge suche as trauayleth and laboureth
Or amonge them faynynge to be seke or hole
Or shewynge them selfe more seke than they be
In sustaynynge thynges sharpe to sustayne
Deceyuynge by fayned wordes or by enuye
Wenynge to lyue wout ony thyṅge that is nedefu'

Here endeth the braunches and small sprayes of the synne of couetyse. And here after folowyth the. v. braunches of Glotony eche of the folowynge other in ordre. As to seke delycate metes. Gredynesse. Delycyous dressynge. Etynge without houre. To make excesse. Out of ỹ whiche. v. braunches springeth and groweth small sprayes to ỹ nõbre of. xlv. The whiche bryngeth euery man & woman that planteth them in the Arber of theyr body delectacyon vnto the kechyn of the infernall gulfre/ there to be fedde and made sacyate with the deuyll the chefe coke of the kechyne of hell.

The. i. braunche of Glotony.

Scripture declare metes.

For the good sauour.

Agaynst the profyte of the soule
Agaynst the helthe of the body
Agaynst the helthe of bothe togyder.

For nouelte that it is delycyous

Etynge fruytes bycause they were good and rype

In dyuers apparelynge.

By compolycyon of the condycyons requyred
By accustomaunce so well to dresse it
By lyghtnesse to be ouer abundaunt without nede
By affeccyon and pleasure that they take.

The. ii. braunche of Glotony.

Gredynesse.

In appetynge.

Metes more precyous than longeth for them
Meane metes and be not content with them
Lesse meetes thã ỹ state where they be requyreth

To moche delytynge.

In beynge curyous to fyll his bely
Not seruynge god for fyllynge of his wombe
Etynge to often without keppynge ony houre

To moche fyllynge them.

As moche as they maye deuoure meetes
Whan he may not fyll hym & not beynge content
Not departynge to ỹ pore such meet as they haue.

¶ The.iii. braunche of Glotony.

Acteyrgnes bstrynge.

By dyuerse maners.
Or exquysyuely.
Condyngely.

For to satysfye to all his delyres
Not refusynge to his bely ony thynge ꝑ it delyzeth
Not refusynge ony cuyll appetyte
By arte other wyse than other maketh
By study how well that it be defycyle to do
By labour and payne ꝑ they take to dzesse them
nedefull by dyuers maners of mater
Delycyous for the swete and fragraunt sauours
Sumptuous not carynge for ony coste.

¶ The.iiii. braunche of Glotony.

Etynge bytyhout houre.

Out of tyme.
Many tymes
Unlaufully.

Before a laufull houre and without necessyte
Or after whan the laufull houre is paste
Or what houre that it be agaynst cõmaũdemẽt
What thynge that thou appetytest to ete
Manyfestly that other maye knowe it
Or secretely whan thouo nely wylte
As on fastynge dayes to ete flesshe
In place as etynge in the chyrche
At meet / as etynge forboden thynges.

¶ The.v. braunche of Glotony.

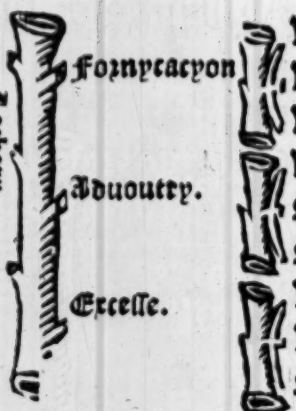
Co make stynke.

In quantyte of meetes.
In ouer dere meetes.
Usynge other mẽnes tables.

Etynge more than is nedefull
Etynge somoche ꝑ it greueth bothe to soule ⁊ body
Doynge domage vnder colour of syckenes
Not carynge what they coste yf they be delectable
Ouer delycyous and therfore more derer
Dysprayslynge meetes of lyght pryce
For lechery and lycournes
For company that they may ete the more
For to fulfyll the better theyr appetyte.

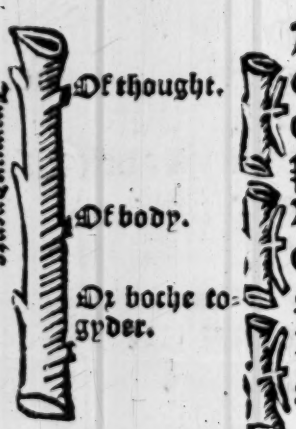
Here endeth the braunches and the small sprayes of glotony. And here after folowyth the. v. braũches and small sprayes of Lechery/as they folowe and ensue one after another/the whiche be these/Lechery/Immundycyte/Not gyuynge the dette/Abusynge of his. v. wyttes/and Superfluyte. Out of the whiche braunches and sprayes/yf sueth and groweth many other small braunches and sprayes/vnto the nombre of. xlv. The whiche braunches yf they be fyxed and set in the inwarde delyte of a man/or of a woman wyll make thẽ to growe to the eternall perdycyon/bothe in body and soule.

The. i. braunche of Lechery.



With all women maryed or wydowes
With a mayden yet beynge a byrgyne
With comyn women or them that are corrupte
whan a man cõpanyeth with other than his wyfe
Or women With other than theyr husbandes
Or that they be bothe in maryage
With man or woman of theyr lygnage
With ony man or woman of theyr affynyte
Or that the one partye be of relygyon.

The. ii. braunche of lechery.



Longe delectacyon of thynkynge of Lechery
Gyuynge consent to suche delectacyon
Enforsynge hym to accõplysshe his wyll by worke
Pollucyõ by nyght by to moche etynge & drynkyng
By habytacyon or company of women
Euyll cogytacyon to accomplysshe suche worke
Touchynge or touchynge the flesshe by delectacyon
Accomplyshynge the worke & of wyll naturally
Or ony wyse not naturally.

¶ The.iii. braunche of lechery.

For hate.
For to shewe trauaylynge.
For abhomynacyon.
For spendynge the b. wyues.

Whan they loue other than theyr partye
Whã they knowe ỹ they be not loued of their party
Or they are dyspytefull and rygorous
For they fere the infernall paynes
For drede to haue pouerte
For fere of laboure that they haue of nourysshynge
Some hath abhomynacyõ in ỹ they be accustomed
Or for the Immundycyte of the Worke
Whã ony dyspraysse or hate ỹ cõpany of his partye.

¶ The.iiii. braunche of lechery.

Expolige thẽ selfe in peryll.
Not drawige frome it.
Delytige thẽ in it.
Sduyse thy b. wyues.

Somtyme by the reason of some persones
And other tymes daunger of the place
And other season by reason of the tyme
Of the worke whan they knowe that it is nought
From the peryll and knowe that it is daungerous
Or for they prouoke to suche Worke in peryll
In the Worke and synne of ỹ flesshe
Or desyre and wyll to accomplysshe it
Or in thought and memory to haue done it.

¶ The.v. braunche of lechery.

In clothynge
By delytes.
Byexpence.
Superfluyte.

In Jewelles/rynges/sygnettes/and outhes
In precyousnes of gownes/gyrdels/& clothyȝges
In the compolycyon/or fascyon newly gotten
By wantonesse of chyldrẽ playenge or beynge ydle
By delectacyõ of theyr body takyȝge all theyr eases
In doynge all that the herte desyreth
Spendynge largely for the prayse of the worlde
Gyuynge where it appertayneth not to gyue
For his delytes hath spent to moche of his goodes.

¶ Thus is fynyſſhed the ſeuen trees of vyces/ with theyr braūches and ſmall ſprayes/ ryght neceſſary for laye people to loke there vpon/ and here foloweth the conclulyon therof.

¶ Here endeth the braunches of all the. vij. deedly ſynnes/ as they be before reherſed/ with all the ſmall braunches. Alſo the wynge how ỹ thre cometh of the grete braunches/ eche by hymſelfe. And out of thē thre groweth. ix. ⁊ ſo euery braunche hathe ſmall twygges ſpryngynge out of them. So there is no man ne woman lyuynge/ but he ſynneth venyally/ as is wryten (Septies in die cadet Juſtus) Lo yf the ryght wyſe man do ſynne. vii. tymes a daye by venyall ſynne/ than we wretched ſynners howofte do we ſynne in a daye/ god wote full ofte. But yet for venyall ſynnes is many remedyes/ as holy water/ holy breed/ and the bleſſynge of a byſſhop/ and many other remedyes. And ſpecyall foure/ as Confeſſyon/ Contrycyon/ Satyſfaccyon/ and Penaunce. But the fyrſt is thou muſt be ſory for thy ſynnes. Secondely to make a meke confeſſyon. Thyrdely do satyſfaccyon. And fourthly to parforme thy penaunce adioyned by thy confeſſoure for penaunce is dette that we muſte praye to god for oure ſynne commytted/ and therfore neuer loke to haue forgyuenelle of thy ſynnes without repentaūce/ excepte it be by pardon of holy chyrche/ whiche helpeth gretely/ ſo that he ſynne not in hope of the ſame. For who ỹ ſynneth in hope of the ſayd Indulgence/ it profyteth nothynge inaſſecte/ for he were as good to be vnconfeſſed. Alſo ſynne is perylous before oure lorde Jeſu cryſt for thre maner of reaſons. The fyrſte/ he gyueth no warnynge whan he ſmyteth the. The ſeconde/ for as he fyndeth the/ ſo wyll he Judge the. The thyrde whan thou arte deed remedy is paſt and gone.

¶ Here after foloweth the paynes of hell cōmynatoryes of ſynnes to punyſſhe the ſynners/ as Lazarus recompted after that he was ryſen/ as he had ſene in the partes infernalles/ as it appereth by theſe fygures enſuynge one after an other. Capitulo. vij.



Our sauyoure and redemptour Jesu crysto a lytell before his blessyd passyō beynge in Bethany entred in to ỹ house of a man named Symon/ for to take his corporall refeccyon. And as he was syttynge at ỹ table wt his apostels & dyscyples/ there beynge Lazarus broder to mary magdalene & Martha/ ỹ whiche our lorde had reysed from deth to lyfe. The whichethynge Symon doubted/ & prayed our lorde for to commaunde Lazarus to shewe before the assysteuce what he hadde sene in the other worlde. And our lorde gaue hym leue to spoke. And than the

sayd Lazarus recounted how that he hadde sene in the partes infernalles of hell many grete & tollerable paynes / where as synfull men and women were payned. Fyrst of pryde / and conseqnently of all the. vij. deedly synnes / eche payne by hymselfe. &c.

¶ Fyrst sayd Lazarus / I haue sene in hell wheles ryght hye sette on an hyll / ỹ whiche was to loke on in maner lyke Mylles incessauntly tournynge aboute by grete impytuosyte / rorynge and hurlynge as it were thonder. And ỹ wheles were fyxed full of hokes and cranpyons of yron & stele / & on them were hãged & tourmented the proude men & women for theyr pryde / with theyr prynce / cappytayne / & mayster Lucyfer.



PRyde amonge all other synnes is as kynge / Cappytayne / & mayster / and as a kynge hathe a grete company of people / in the same maner hathe Pryde a grete company of vyces And as a kynge kepeth that whiche is his / in lykewyse doth pryde

kepe the proude folke that be in his iurysdyccyon. Grete sygne of re probacyon it is for to perseuer longe in pryde. Pryde than is a synne that dysplea seth god aboue all other synnes/as moche as humylyte pleaseth hym amonge vertues. And there is no synne ỹ maketh a man more semblable to the delyll as pryde dothe. For the proude man wyll not be as the other men/but he must be as ỹ Phary syen with the deuyll. And for that the proude mā wyl enhaūce hym selfe aboue other men. The deuyll doth with hym as ỹ crowe haunge a harde nutte in her byll/ỹ whiche she may not cracke/she bereth it vp a hye in the ayre/and than she letteth it fall vpon a stone wheron it bycketh/and than she descendeth and eteth it. In lyke wyse ỹ deuyll reyseth the proude man and woman for to lette them fall in ỹ harde paynes of hell. As moche dyfference is byt wene pryde & humylyte/as the chaffe and ỹ corne/for the chaffe is lyght and mounteth hye/and the wynde caryeth it aboute and so it is lost. And the corne whiche is heuy abydeth lowe on the grounde/& is gathered vp and put in garners of ỹ fermoure/and is kepte for ỹ comyn profyte. And ỹ chaffe is brente/lost/or deuoured of beestes. And in this wyse is the proude people reysed and enhaūced throughe ỹ entylement of the fende of hell/and thā fall downe by the moyste rayne of dethe/whiche maketh them heuy and causeth them to tomble by ỹ strengthe of theyr superbyous blastes in to ỹ furneys euerlastynge and there to be brent and deuoured with ỹ horryble beestes of hell.

¶ Secondely sayd Lazarus/I haue sene in hell a floode frosen as yse/wherin the enuyous men and women were plōged vnto the nauyll/and than sodaynly came ouer thē a ryght colde and a greate wynde/that greued and payned them ryght sore. And whan they wolde cuyte and eschewe/the wonderfull blastes of ỹ sayd wynde/they plūged in to the water with grete shoutes and cryes ryght lamentable to be herde.



¶ Thele be the enuyous people.

Enuye is dolour & ſoꝛowe of the herte / of thy felycyte & ꝓſperyte of other / ỹ whiche ſyñe is ſouerayngnely cur ſed / foꝛ that is contrary to charyte ỹ is ſouerayne heed of all vertues / Wherby it is ſygne of grete repꝛobacyō / foꝛ by it ỹ fendes knoWe them ỹ ſhall be dampned / as charyte is ſygne of ſaluacyon / & Wherby god knoWeth Who ſhal be ſaued. Enuyous people bē fclaWes vnto ỹ deuyll. Foꝛ yf ſo be ỹ an enuyous man do Wynne than is he very glad / & yf he loſe he is full angry Wᵗ them. Enuyous folke bē ſo infecte and coꝛrupte that good odours to them ſtynketh / & ſWete thyᵹges vnto them ſemeth ſoWꝛe. In lykeWyſe is the good name & ꝓſperyte of other / but ſtynkynge thynges and ſoure to them be ſWete / the Whiche ben vyces / repꝛo ches / aduerſytes & euyll foꝛtunes that they knoWe oꝛ here ſayd of other. ¶ The enuyuus folke ſeketh theyꝛ Welthe in ỹ aduerſyte of other / as Whan of the harme of other they ſeke ỹ good / in reioyſyᵹe them / but Wᵗ this they be not yet ſatyſfyed / but of a neWe they ben tourmented / foꝛ they haue not ſuche ioye Without dyſpleaſaunce &

affliccyon at theyr hertes/wherby they be tourmẽted. For he that seketh his welthe in the aduersyte of another/is lyke to hym ꝑ seketh the fyre in ꝑ botom of water/or ꝑ loketh for wull vpon an vrchyns backe/ꝑ whiche thynges ben but all folyes & abusyons. Enuye is but of ꝑ goodes and felycytes of this worlde/for the cursed synne of enuye maye not ascende vnto heuẽ. It is a synne dyffycyle to hele/for it taketh rote & is fyxed in the herte secretely/wherfore it is harde and vnpossyble to be done away by medycyne/wherfore w̃ grete payne is ony made hole that is infected with it. The enuyous mẽnes tongues be lykened vnto a thre edged swerde/that hurteth and cutteth thre maner of wayes. The fyrst he hurteth & woũdeth his owne soule. The seconde hym that he telleth his tale vnto And thyrdely he sleeth hym by whome he telleth his tale.

¶ Thus endeth enuye/and folowyth the hystory of wrathe.

Lazarus.



¶ Thyrdly sayd Lazar⁹ I haue sene in hell a greate caue tenebrous and obscure/full of tables lyke to bothers stalles/or a grete bochery/where as yrefull men and womẽ were thrugh persed with cuttynge knyues & sharpe glayues/and with longe speres persed theyr bodyes/wherwith ꝑ moost horryble and ferefull bochers of hell hewed and cut them w̃ theyr glayues and knyues impytously without sealynge or leuynge of thrugh perlynge and smytynge ryght furyous incessauntly. ⁊



Shepeher.



So as peas maketh the conscyence of a man to be ỹ very dwellynge place of god/so cursed wrathe maketh it ỹ habytacyon of the deuyll. Wrathe offuscketh & cloketh the eye of reason. For in a wrathfull man reason is banysshed/there is no thyge ỹ kepeth somoche ỹ ymage of god in mã as swetenesse/peas/and loue. For almyghty god wyll be there as peas & cõcorde is/but wrathe chaseth them fro man/so that our lorde maye hane none abydynge. The wrathfull man is semblable & lyke vnto a demonyacle/the whiche hathe ỹ deuyll within hym/causynge hym to tourmente & stryue with hymselfe/fomynge at ỹ mouthe/and gnastynge with his tethe for ỹ intollerable payne/the whiche the ennemy dothe to hym. In lykewyse ỹ wrathfull man is tourmented by wrathe/and dothe oftentymes worse thã the demonyacle/for without pacyence they fyght eche with the other/sayenge Iniuryes/reproches/velanyes/and gyue themselfe to ỹ deuyll body and soule/and say and do many vnlawfull & domageable thyn

ges. By wrathe somtyme the deuyl getteth an hole generacyon or all a countre. Whan wrathe is sette/than cometh noyse/& than vengeunce that dystroyeth and loseth all. The whiche happeneth somtyme throughe one wrathfull man/as an yrefull dogge the which moueth and putteth stryfe amonge other. The fysshyer troubleth ỹ water that the fysshe may not se his nette/to ỹ ende that they may go therin and be taken. In lyke wyse ỹ deuyll troubleth ỹ man by wrathe/to the ende that he knowe not ỹ harme that he cõmytteth by his wrathfull herte and courage.

¶ Fourthly sayde Lazarus / I haue sene in hell an horryble hall derke and tenebrous/wherin was a grete multytude of serpẽtes bygge and small/where as slouthful men and women were tourmented/with bytynges and styngynges of venemous wormes/ỹ whiche throughe perced thẽ in dyuers partes of theyr bodyes woũdynge thẽ to the herte with in extynguyble payne.



¶Of slouthe.

SLouthe is a thoughtfulnelle of spyrytuell goodes that sholde be ordeyned to god / Wherfore they leue to serue god as they ought to do w̄ herte & mouthe / & by good operacyons. Who ỹ wyll loue god ought for to knowe hȳ redemptour & sauyour of all ỹ goodnes ỹ we haue had & recepue euery day knowlegynge oure selfe synners. Greatefoly it is whā by slouthe / in ỹ tyme of this breuyate lyfe / We gather not goodes for the lyfe eternall. But in these dayes many one be slouthfull to do Well / & dylygent to do euyll / so ỹ yf they were dylygent to do well / as they be to do euyll / they were ryght happy. ¶Also slouthe is ỹ begynner of syñe / & a grete enemy to god / & to knowe their maker & redemer & sender of all goodnes that they haue here / they be grete fooles that ben so slouthfull here in this lytell tyme of this shorte lyfe / ỹ wyll no goodes gader to brynge ỹ soule to euerlastynge lyfe. But now a dayes people be slouthfull in doynge of good / & full dylygent to do euyll. And yf they were as dylygent to do good as euyll they were full of grace. Now he ỹ wyll thynke to haue as moche gaynes in this worlde as after his deth is not wyse / for thā he shall haue but the good dedes ỹ he hathe done in this lyfe before than shall he sorowe and playne on the tyme that he hathe loste by slouthe / and shall sorowe that he dydde no good dedes whan he had tyme and space here in this worloe.

¶Here endeth the fourth payne of hell / and now consequently folowyeth the fyfth.

¶Fyftely sayd Lazarus. I haue sene in ỹ infernall pyes a grete nombre of wyde cauderons / and kettelles ful of boulynge lede and oyle / With other hote metalles molten / in ỹ whiche were plunged and depped the couetyse men and women / for to fulfull them of theyr insaciate couetyse.



¶ The couetous men and women.



Ouetyse is a grete synne and a wycked in ỹ syght of god. For the couetous man ymagyneth more to gette a peny / than the loue of god / and had leuer lose god / than one halfpeny. For oftentymes for a lytell thynge he lyeth / and forswereth hymselfe & synneth deedly. The feythe / hope / and charyte / ỹ wolde be in god / ỹ couetous man putteth i his rychesse. Fyrst faythe for he byleueth to haue suche thynges / the whiche be necessary for hym sooner for his goodes than by the gyfte of god / as yf ỹ god myght not helpe hym / or as yf god hadde no solycytude of his seruauũtes. ¶ Also ỹ couetous man hath hope to haue more Joye & cõsolacyons by ryches / than god maye gyue hym. ¶ And also ỹ couetous man setteth all his herte on his goodes and not on god / & thus ỹ couetous man & womã hath theyr charyte in theyr ryche chestes cofers & bagges. The couetous man hath his

herte on his doodes more than on god. There as is ỳ herte/there is ỳ loue/& there as is loue/there is charyte/& so couetous men haue theyr hertes on theyr goodes and ỳ is theyr charyte. The couetous man symneth gaderynge his good/& in vsynge it euyll/& in louyng it ouer moche/and somtymes better than he dothe god ỳ couetous man is taken in ỳ nette of ỳ deuyll/by ỳ whiche he loseth euerlastỳ gelyfe. For small temporall goodes/as ỳ byrde dothe go in to a pytfall for a worme & loseth his lyfe/& as the mouse is taken in a fall or trappe & loseth his lyfe for a lytell bacon. The couetous men & women ben lyke curres & dogges/ỳ whiche ỳ kepen carayne/& whan theyr belyes ben full they lay them downe by it/& kepen awaye ỳ byrdes ỳ they maye not ete/but dyeth for hongre for faute of that ỳ curres haue to moche. In lykewyse ỳ couetous men wholden the goodes ỳ poore men may gette none/& they se them dye for honger & they holde them in theyr subiecyon/and the deuyll holdeth the ryche men in his subiecyon/ỳ done the poore men wronge.

Lazarus.



¶ Thus endeth ỳ fyfth payne for ỳ couetous men. And here followeth the syxte payne of hell.

¶ The. vi. payne sayd Lazarus that I haue sene i a vale/a floode fowle and stynkynge at the brymme/of the whiche was a table wt owelles ryght dyshonestly/where as Glotons ben fedde with todes & other venymous beestes/& made to drynke water of ỳ same foule floode.

Glotony.





The throte is the gate of ỹ body of man/ so whan ennemyes wyll take the castell yf they may wynne the gate/ they wyll lyghtly haue all ỹ castell. So whan the deuyll may wynne ỹ throte of a man by glotony/ casely he wyll haue the remenaũt & entre in to the body accompanyed of all synnes/ for the Glotons consenten to all vyces. And for this cause it were of necessyte to hane a good garde at the gate/ ỹ the deuyll entre not. For whã one holdeth an horse by ỹ brydle he may lede hỹ wher he wyll/ so dothe the deuyll ỹ glotonous man where hym lyst. The seruaũte ỹ is ouer deyntely nourysshed rebelleth ofte agaynst his mayster. The bely ouer fylled with drynke & meet/ is rebell to ỹ soule that it wyll do no good operacyons. By glotonye many ben deed whiche myght haue lyued longer/ and so they haue ben hompeyde of themselfe/ for excesse of to moche etynge and drynkynge corrupteth ỹ bodyes/ and engendreth sekenesses the whiche often abregeth & shorteth the lyues. And they that norysshe well the flesshe/ prepare meet for wormes/ and so ỹ gloton is coke of wormes. A man of worshyp wolde be greately ashamed for to be a Coke to a grete erle or lorde.

Shepeher.

Moze ashamed sholde he be / to be a coke for wormes. They ỹ lyue after desyre of flesshe / lyueth after the rule of swyne / in etynge without measure is vnreasonable beestes. Thus is ỹ hogge as it were an abbot ouer glotonus people / of whō they hold theyr rule / Where be they ben constrayned to kepe them in theyr cloyster / that is in ỹ tauerne and ale houses. And lykewyse as the hogge theyr abbot lyeth in a rotten dongehyl / or in ỹ myry puddle / so do they alwayes lye in the stynkynge affeccyon of Glotonye / tyll they be dronken & without wytte.

¶ The. viii. payne sayd Lazarus / I haue sene a felde ful of depe welles / replenysshed with fyre and sulphre wherout yssued smoke thycke & contagyous / wherin all lecherous persones were tourmented incessauntly with deuylles.



Of all the. viij. deedly synnes / Lechery pleaseth mooste vnto the deuyll. For it fyleth and corrupteth bothe ỹ body and soule togyder / and by Lechery ỹ deuyll wynneth two soules at ones. And many Lecherous persones wyll auaūce

them selfe/and saye that they may not haue theyr full desyre & luste of that synne. Lecherous men and women be more dysfourmed and vgely than the deuyll in the superhabūdaūce of that synne. He is a folysshe marchaunt that maketh a bargayne/of ỹ whiche he knoweth well that he shall lose therby/and repent hym of his bargayne makynge. In lyke maner of wyse eche Lecherous mā hathe grete payne/and spendeth his goodes and vnderstandynge/to fulfyll & accomplysshe his lustes and delytes/and after repēteth hym of his expence/and yet the worst is/he is in daunger of his soule tyll he be confessed and do suffycyent penaūce. The Lecherous men and women lyuynge ben tourmented with thre infernall paynes/as hete/stynke/& remors of theyr conscyence. For they be hote by cōcupyscence. They be stynkynge for theyr immūdycyte. For suche synne is all stynkynge & maculeth the body and soule/whiche all other synnes fyleth but the soule. Also they be not without remors of cōscyence/for the offence that they haue done to god. Lechery is the pyt of ỹ deuyll/wherin he maketh sỹners to fall. To the whiche many helpe the deuyll to cast themselfe in it/whan wyllyngely they go to the brymme/knowynge that the deuyll wyll cast them in. Good it is not to herken wanton men & women/better it is not to beholde them/& moche better it is not to touche them. To this synne belongeth foule wordes/bylayne songes/& dyshoneste touchynges/the whiche abhorreth not bawdes/harlottes/hores and suche as frequenteth and perseuereth in the same.

¶ Thus endeth ỹ. vii. deedly synnes/fygured eche by hymselfe/lyke as Lazarus had sene in ỹ partes Infernalles.

¶ Here after folowyth the thyrde parte of the kalender & cōpost of Shepe herdes/Salutary scyence/and gardyn of vertue Shepeher.



In a pyce of erthe who that wyll haue grete habundaunce of fruyte/fyrst they ought to take away all thynges that ben noysom/and after labour it well/and than sowe good sedes. In lyke wyse a man sholde laboure and clense his cõscyence of all his synnes/laboure by holy medytacyons/and sowe vertues and other good operacyons/for to gader fruyte of euerlastynge lyfe. ¶ Thã syth that here before hathe be spoken of vyces rudely and lyghtly/now it behoueth here after to speke of vertues in the thyrde parte of this present boke the whiche shall be as a lytell gardyn pleasaunte full of trees and floures. In the whiche the contemplatyue persone may sporte and playe/and by good enlygnementes gader sondrye vertues/and edyfye hymselfe in good exercyse/wherwith his soule shall be enorned and ordeyned afore his spouse Jhesu cryste/whan he shall come to bylyte and dwell with hym. In the begynnynge of the whiche partye shall be the orysons dompnycall of our lord/with the declaracyon ỹ better to vnderstande it/and the sayd partye shal

cõtayne.v.partyes. The fyrst partye shall be the declaracyon of the sayd prayer. The secõde of ỹ salutacyon angelyke ỹ Gabryell made to Mary Whan she cõceyued her chylde Jesus. The thyrde shall be of the.xij.artycles of our feythe. The.iiij.shall be of the.x.cõmaundementes of the lawe. The.v.shall be of the felde of vertues. For ỹ fyrst ye ought to knowe that by the orayson of our lorde/that is the Pater noster. Whan we say it we demaũde of god suffysaunce of all thynges necessary for the salute & hele of our soules & of our bodyes (not onely for vs) but for all other. ¶ And for this cause we ought to haue the sayd orayson in grete contemplacyon/and saye it with grete deuocyõ vnto god. And vnto yonge people it sholde be taught & sayd to them/for thoughe they vnderstãde it not/yet it profyteth them to haue the kyngdome of heuen/& they saye it in perfyte loue and charyte. In the Puter noster we aske.vii.petycyons. By eche petycyon we may vnderstande.vii.other thynges/as ỹ.vii.sacramentes of holy chyrche. The.vii.gyftes of the holy ghost. The.vii. armures of Justyce spyrytuell. The.vii.vertues prynceypall ỹ we shold exercyse. The.vii.workes of mercy bodyly. The.vii.workes of mercy ghostly. The.vii.deedly synnes that we sholde drede. The declaracyon is this. ¶ Our fader ỹ arte in heuẽ thy name be made holy. In this petycyon we aske of god our fader to be his sones/for otherwyse we can not be called his sones/nor he our fader/& that his name may be made by vs more holyer/than ony other thinge/ Wherfore we receyue ỹ holy sacramẽt of baptym/wout ỹ man may not be made ỹ sone of god. And to receyue the vertu of the mekenes agayne pryde/& thã to clothe ỹ naked/& helpe ỹ nedy bothe bodely & ghostly. ¶ The.ii.thy kyngedome come to vs/is this petycyon. In somoche the name of god may not be perfytely halowed of vs i this worlde/we aske his realme. In ỹ whiche perfytely we shal halowe it/for to ỹ kyngdome we be very heyres. This petycyon is ỹ sacrament of preestheed/by ỹ whiche we are taught to do good workes/& the gyfte of ỹ holy ghost is the gyfte of vnderstandynge for to vnderstande and desyre ỹ kyngedome of heuen/& so we arme vs with the helme of largenes agayne couetyse. ¶ The.iii.petycyõ is

thy wyll be done in erthe as it is in heuē. For it is the feythfull wyll of god that his wyll sholde be fulfylled in that is his cōmaūdemēt. By this petycyon we make obeysaunce to god of our hertes/whan we desyre to do his wyll. By this is vnderstande ỹ sacramēt of maryage/by the whiche we auoyde fornycacyon/and the gyfte of coūseyle of the holy ghost for to ordre our obeysaūce verytably. And so we arme vs with the armoure of saluacyon agaynst enuy. ¶ The iiij. petycyon is. Our dayly breed gyue vs to daye. Here we aske of god to be susteyned with maternall breed for our bodyes/and spyrytuall breed for our soules/that is the breed of lyfe/the body of Jesu cryst/by ỹ whiche we receyue ỹ sacramēt of the aulter/ In mynde of his passyon/the gyfte of the holy ghost is strength to be feythfull in our byleue/take we the swerde of pacyence agaynst the synne of yre/and byset the seke men bodely/& vse vertu of tēperaūce agaynst wrathe. ¶ The. v. petycyō is/forgyue vs our synnes as we forgyue all men (for trust wel) he that wyll not forgyue for ỹ loue of god/god wyll neuer forgyue hȳ his synnes. And these thre petycyons folowynge we aske of good to be delyuered fro all euyll/ as of the synne ỹ we haue done deedly/ and by these we aske god to be assoyled & to gyue vs pardone by his mercy/ by ỹ whiche we vnderstande ỹ sacrament of penaunce and forgyuenesse of synne. The holy ghostes gyfte is scyence for to vnderstande the workes of mercy & to escape synne. ¶ And so clothe vs with lyghtnes agaynst couetyse/and cōforte poore prysoners/& gyue good coūseyle to them ỹ aske & nede it/ and take ỹ vertu of feythe agaynst couetyse. ¶ The. vi. petycyō is/ suffer vs not to be ouercome in temptacyon by ỹ seconde euyll that is not done/but it maye happen and we fall by ỹ waye of temptacyon. Here we aske of god to be stedfast in the feythe/and ỹ we may gladly do good workes in the vertu of hope/ & strengthe to do good dedes/& withstande temptacyon/to the whiche profyteth to vs the sacrament of cōfyrmacyō/whiche gyueth to vs ỹ knowlege of god by the vertue of veryte the gyfte of the holy ghost/and so take we ỹ spere of sobernes agaynst Glotony/ & comforte pylgrymes by vertue of hope. ¶ The. vii. petycyon is to delyuer vs from all euyll. A/

men. ¶This euyll / is euyll of payne that synners maye haue yf they serue not god / and by this peteyon / We aske that We may be delyuered fro all paynes / and sauyd in paradyse / vnto this say We all Amē. ¶By these We aske / so it be done as We desyre. By ꝯ whyche We receyue the sacramēt of the latter anoyntynge / that gyueth vs the surer waye of saluacyon / ꝯ gyfte of ꝯ holy ghost is dyede of Judgementes of god / and gyrde vs With the gyrdle of chastyte agaynst lechery / and bury We them that ben deed bodely / and praye for our enmyes ghostly / get We in vs ꝯ vertu of charyte / & eschewe ꝯ synne of enuy.

¶Thus endeth ꝯ Salutary sevence and gardyn of vertues. And here after folowyth another declaracyon of ꝯ Pater noster. Ca. x.

OUr fader ryght meruaylous in his creacyon / swete & louynge / ryche of al goodes ꝯ ben in heuen / myrroure of bounte / crowne of iocundyte / & treasour of felycyte. Holy be thy name and swete as hony in our mouthe / ꝯ arte ꝯ melodyous harpe ꝯ cauleth deuocyon to sownde in our eeres / & to haue it contynually by ꝯ desyre of our hertes. The realme come to vs. In the whiche We shall be euer in Joye / & reest wout trouble / & sure neuer to lose it. Thy wyll be done in erthe as it is in heuē. As to loue all ꝯ ꝯ louest / & to hate all ꝯ thou hatest / and ꝯ We kepe euermore thy cōmaūdemētes. Our dayly breed gyue vs to daye (ꝯ is to saye) breed of doctryne / breed of penaūce / and breed for our bodely sustentacyon. And forgyue vs our synnes ꝯ we haue done agaynst ꝯ / agaynst our neyghbours / & agaynst our selfe Semblably as we forgyue other ꝯ haue offended to vs / by wordes on our bodyes / or our goodes. And suffer not ꝯ We be in temptacyō (that is to saye) as by the deuyll / the worlde & the flesshe. But delyuer vs from all euyll workes redy done / & also thē for to come. Amē.

¶Here folowyth the story of the Pater noster



IN the story here before/ sheweth to ỹ symple people how this holy prayer ỹ Pater noster sholde be sayd to god ỹ fader/ and to god the sone/ and to god the holy ghost/ and to none other. The whiche prayer cōteyneth & taketh all that is ryghtfully asked of god/ and our lorde Jesu cryste made it to the entente that We sholde haue more hope/ and deuocyon/ and he made it on a tyme Whā he taught his apostels specyally to make orayson. And Whan ỹ dyscyples sayd lorde and mayster lerne vs to praye. And than our lorde opened his holy mouthe/ and sayde to his apostelles. Whan ye Wyll make ony prayers after this maner as foloweth shall you begynne sayenge. ¶ Our fader that arte in

heuē/holy be made thy name/thy kyngdome muſt come to vs/thy wyll be done in erthe as in heuen/our dayly breed gyue vs to day/ and forgyue vs oure ſynnes as we forgyue other/and ſuffer not vs to be tempted/but delyuer vs from all euyll. Amen.

¶ Here after folowyth the ſalutacyon that ỹ aungell Gabryell made to the glorious byrgyn Mary/with ỹ gretynge of the holy woman ſaynt Elyſabeth. And petycyon of the holy chyrche.



¶ Secondely in the boke of Jeſus/the ſalutacyon is ſuche.

¶ Hayle Mary full of grace our lorde is wt the. Bleſſed by ỹ amonge all women/and bleſſed be the fruyte of thy wombe Jeſus. Holy mary moder of god/praye for vs ſynners.



The mysteryes is in this salutacyon. The fyrst is the salutacyon ỹ ỹ aũgell Gabryell made. The secõde is ỹ louỹge cõmẽdacyõ ỹ saynt Elysabeth made/moder to sayt Johã baptyste. The.iii. is the supplycacyon ỹ our modere holy chyrche maketh. And they be ỹ mooste fayrest Wordes ỹ can be sayd to our lady/ỹ is ỹ Aue maria/wherin we grete her/praise her/pray her & speke to her. And therfore it is onely sayd to her/& not to saynt Katheryne/nor to saynt Margarete/not to none other saynt. And yf thou demaunde how ỹ mayst than praye to other sayntes. I say to the ỹ must praye as our moder holy chyrche prayeth/in sayenge to saynt Peter. Holy saynt Peter praye for vs/& saynt Katheryne for vs/that they may pray to god to gyue vs grace/and that he forgyue vs our synnes/& ỹ he gyue vs grace to do his Wyll & penaũce & kepe his cõmaũdemẽtes/and so we shall praye to ỹ sayntes of hyuen/after ỹ necessyte ỹ we haue/as to saynt Peter/saynt Andrew/saynt James ỹ more/saynt Johã/saynt Thomas/saynt James ỹ lesse/saynt Phylyp/saynt Bartylmewe/saynt Mathewe/saynt Symon/saynt Jude/and saynt Mathyas.



S. Peter. S. iames ỹ moze. S. Thomas.
S. Indzowe. S. Johan S. iamees ỹ lesse.



S. Phylyppe. S. Mathewe. S. Jude.
S. Barthylmew. S. Symon. S. Mathyas

Here after folaweth the. xii. artycles of the fayth/ composed by the. xii. apostles.

Saynt Peter put to the fyrste artycle and sayd I byleue in god fader almyghty creatour of heuen and erthe. Saynt andrewe he put to the. ii. and sayde. I byleue in Jhesu cryste his onely sonne our lorde. Saynt James the more put to the. iii. sayenge. I byleue that he was conceyued of the holy ghost/ and borne of the vyrgyn Mary. Saynt Johan put to the. iiii. sayenge. I byleue that he suffered passyon vnder ponce pylate/ crucyfyed/ deed/ and buryed. Saynt Thomas putte to the. v. sayenge. I byleue that he descended in to hell/ and the thyrde daye rose from dethe to lyfe. Saynt James the lesse put to the. vi. sayenge. I byleue that he ascended in to heuen/ and setteth on the ryght hãde of god the fader omnypotent. Saynt Phylyppe put to the. vii. sayenge. I byleue that after he shall come and Judge the quycke and the deed. Saynt Bartylmu we put to the. viii. sayenge. I byleue in the holy ghost. Saynt Mathewe put to the. ix. sayenge. I byleue in ỹ holy chyrche catholyke. Saynt Symon put to the. x. sayenge. I byleue in the cõmunyon of saynctes and remyssyon of synnes. Saynt Jude put to the. xi. sayenge. I byleue in the carnall resurrecyon. Saynt Mathyas put to the. xii sayenge. I byleue the lyfe eternall.

Here foloweth the credo as it ought to be sayd.

I Byleue in god fader almyghty creatour of heuen & erth. And in Jesu cryste his onely sone our lorde/ that was cõceyued of ỹ holy ghost/ borne of the vyrgyn mary. Suffered passyon vnder ponce Pylate/ crucyfyed/ deed & buryed. Descended in to hell/ & the thyrde daye rose frome dethe. Ascended in to heuen/ and sytteth on the ryght hande of god the fader omnypotent. And after shall come to Judge the quycke and the deed. I byleue in the holy ghost. The holy chyrche Catholyke. The com-

munyon of sayntes / remyssyon of synnes / carnall resurrecyon / & the lyfe eternall.



This Credo was made and composed by ỳ .xii. apostoles of oure lorde / of ỳ whiche euery apostle hath put to his artycle (as is here aboue shewed in ỳ sayd Credo) a moche of ỳ one parte as of the other / & our feythe catholyke is cõteyned in the sayd .xij. artycles / ỳ is ỳ begynnyng of our helth without the whiche none may be saued ne do no thynge that is a greable vnto god / and feythe ought to be in ỳ herte by knowlege of god. In ỳ mouth by confessyon & prayesynges to hym. In worke by exercysynge of his cõmaũdementes and good workes / and ỳ whiche sheweth them ỳ so dothe to haue true feythe & lyfe (that is to say) to saue them. And how well ỳ feythe in herte be good / and that in the mouthe also / neuertheles the beste is that whiche lyeth in good workes that one dothe / and is ỳ same feythe that lyeth in the herte and mouthe / for there is but one feyth & one god. ¶ And this same Credo ought to be had and knowen of euery man and woman hauynge aege competent & vnderstande of reason / & ought for to saye it bothe in the morynge and in ỳ euenynge euery daye deuoutely / for it is of ryght grete deuocyon. Therfore a good cryesten man as soone as he ryseth from his bedde / & is arayed and clothed kneleth beslyde his bedde or other where / and fyrst blesseth hym with the segne of ỳ crosse / and than sayethe. Credo in deũ. Or I byleue in god fader almyghty / as aboue is sayd. Than after the Pater noster to god. And to our lady the Aue maria. And afterwarde recõmaũde hym to his good aungell / in makynge prayer to hym sayenge. My good aungell I requyre the to kepe me. In lykewyse whan he gothe to reest at the nyght. And so at the leest twyes in the daye / at the morowe and in the euenynge.

¶ Fourthly i ỳ boke of Jesu is ỳ .x. cõmaũdemẽtes of ỳ lawe / ỳ god gaue to Moyses in ỳ moũt of Synay / to preche to ỳ people. Ca. xii.

¶ The. x. commaundementes of the lawe.



¶ One god onely thou shalte loue/ and worshyp perfytely.
¶ God in vayne thou shalt not swere/ nor by that he made truely.
¶ The sondayes thou shalte kepe/ in seruynge god deuoutely.
¶ Fader and moder thou shalt honour and thou shalt lyue longely.
¶ Mansleer thou shalte not be in dede ne wyllyngely.
¶ Lecherous thou shalte not be of thy body/ consentyngely.
¶ No mannes goodes thou shalte not stele/ nor withholde falsely.
¶ False wytnesse thou shalte not bere in ony wyse lyengely.
¶ The worke of the flesshe desyre not but in maryage onely.
¶ The goodes of other couete not/ to haue them vniustly.



AND fourthely the sayd cõmaũdemẽtes ought to be obserued & accõplysshed/ vpõ payne of euerlastyge damp-nacyon of body and soule of them ỹ haue the vlage of reason/ for without ỹ knowlege of thẽ cõuenably we may not eschewe and flee the synnes/ nor haue knowlege of them/ nor cõfesse vs veretably of our synnes/ Wherfore the ygnoraũce of thẽ comen by desyre/ affeccyõ or other malyce excuseth not them ỹ knowe them not/ but accuseth and cõdampneth them/ & therfore our lorde cõmaundeth them to be had in medytacyon in theyr houses & without/ in slepynge and in wakynge/ and in all workes. And thus we be holden & bounde to kepe them/ so ỹ he whiche neuer herde speke of them/ & thynketh not to do euyll/ yf he trespace in one onely wel-lyngely and dyed soone after/ he shold be dampned perdurably. By this appereth that ygnoraunce of the commaundementes ben pe-

ryllous/Wherfore eche man and woman ſtudy for to knowe the/ and lerne them to ſuche as thou muſte gyue a rekenynge for/as your chyldren/ſeruauntes and other.



Ryſtly in the boke of Jeſus ben the. x. cõmaundementes of holy chyrche/Whiche ought to be kepte/of al them that haue the vſage of reaſon/after as they be of power. And it is ſayd after that they be of power/for that yf the man or woman that maye not confeſſe them/or here maſſe/or receyue our lorde at Eeſter/or kepe the holy daye commaũded/or ỹ faſtes of oblygacyon whan they haue Wyll to do them/and ben laufully letted ſynne not. But euery man and woman kepe them ỹ Auaryce/ſlouthe/or deſyre to ſe many pleaſures/as daũces/playes/ or Jogelers/or dyſpraylynge of our moder holy chyrche/be not cauſe that they treſpace the cõmaũdement/to the ende that they renne not to dampnacyon/frome the whiche kepe vs the mercy of god. Amen. ¶ Here is to be noted that the tranſgreſſyon of ỹ com= maũdementes of holy chyrche oblygeth deedly ſynne/and by con=

tynnaunce eternall dampnacyon / as dothe the oblygacyon of the cõmaundementes of the lawe / of whome is spoken of before. For they that here the preestes prechynge the commaundementes in the chyrche vpon the Sandayes / in the parochyall masse tyme / & accomplysheth the sayd commaundementes / hereth god & dothe his wyll / but all that myspraysle the preestes and done not theyr cõmaundementes after the ordynaũce of the chyrche / myspraysle god and synne mortally.

¶ Thus ende the. v. commaundementes of our moder holy chyrche.

¶ Here after folowyth of the man in the shyppe / that sheweth the vnstablencsse of the worlde. Capitulo. xiij.



Vive mori presto munda sub mente quietes
Semita nõ dirę de? optimus anchora portꝰ
Felix qui potuit tam tutum tangere portum
Sed miser est quicunꝙ sub pelle gehenne.

Que finem attendit felix / et qui bene bibit.
Ego dignis abscondi pirrhi hic tibi pedige petra
Spoile pirrates bene coperte ploro
De rebus cauꝫ bene fac re cumini terra.



God gyde me ryght/ȳ Jones myght
Come to the porte of peas
My exchaunge make/& retourne take
That myne ennemyes me to sease
One me folowed/me to haue swalowed
In the gulfe daungerous
With worldely glose/he dothe me tose
Amonge the wawes perylous
On rases holowe/some dothe me folowe
Ennemyes me to take
A grete nombre/to smyte me vnder
I doubte I shall not scape
The fende with wo/the worlde also
My flesshe dothe me trouble
In wake and slepe/to me they crepe
Thus encreaseth my sorowe doowble
They bydde me not spare/but bye theyr ware
As all worldly vanyte
They saye hope amonge/for to lyue longe
Thus do they combre me
The worlde dothe smyle/me to begyle
And so dothe the other two
Nowe must I seke/some me to kepe
To saue me fro my fo
I haue founde one/euen god alone
I nede none other ayde
That by his ryght/put them to flyght
And made them all afrayde
He spake to me/full curteysly
And proferred me full fayre
yf I do well/with hym to dwell
In heuen to be his heyre.

Verles in laten.
Shepcher.



Nos sumus in hoc mundo/sicut nauis super mare.
Semper est in periculo/semper timet accubare.
Preuigilanti oculo/nos oportet remigrare.
Ne bibamus de poculo dire mortis/et amare:
Ecce homo res fragilis curis oppressa labore:
Mortis iudicij baratri perplexa timore.
Si virtus sola tutam/dat ducere vitam:
Virtus sola potest/eternam comedere famam.
Felicem merita faciunt non copia ream:
Grancia non dirant:ditat bene grandibus uti.
Discite nunc mortales/q̃ sunt mortalia uana:
Precessere patres matres magnicꝫ parentes
Nos sequimur paribus ad mortem passibus ymus:
Unde superbimus in terram/terra redimus.
Super non fueram/nec ero post tempore pauco
Milia nunc putrium quorum/iam nulla voluptas.
Perdita fama silet/anima anxia forsitan ardet.

The mortall man lyuynge in this worlde is well compared to a shyppe on ỹ see/or on a perylous ryuer berynge ryche marchaundyse/ whiche yf it come to the porte where the marchaunt desyreth/he shall be happy and ryche. The shyppe as soone as he is entred in to the see/vnto the ende of her vyage nyght and daye is in peryll to be drowned or taken with enemyes/ for in the see ben perylles without nombre. Suche is the body of man lyuynge in the worlde/ the marchaundyse that he bereth is his soule/his vertues and good workes/the porte or hauen is dethe/and paradyse for the good/ to the whiche who that gothe thyder is souerayntly ryche. The see is ỹ worlde full of synnes/ for who ỹ assayeth for to passe it is in peryll to lose body and soule/ and all his goodes/ and to be drowned in ỹ see of hell/fro the whiche good kepe vs. Amen

There folowyth the felde of vertues.

In walkynge forthermore in ỹ felde of vertues / & in ỹ way of helthe for to come to the towre of sapyence / necessaryly behoueth to loue god / for without ỹ loue of god none maye be saued / & who ỹ wyll loue hym ought fyrst to knowe him / for of his knowlege one cometh to his loue / ỹ is charyte ỹ souerayne of vertues. They knowlege god and loue hym ỹ kepeth his cõmaũdementes / & they myslknowe hym ỹ dothe not so / to whom in the grete necessyte of theyr dyscealynge / & at the daye of iudgement wyll myslknowe them & saye to them. I knowe you not nor I wote not who ye be / go ye cursed out of my company. Knowlege we than god & loue hym. And yf we wyll do thus / knowe we fyrst our selfe / & by ỹ knowlege of our selfe / we shall come to ỹ knowlege & loue of god / & ỹ more that we knowe our selfe / the moore better we shall knowe god / & yf we be ygnoraunt of our selfe / we shall haue no knowlege of god To this purpose we muste note one thynge and knowe. vii. Thynge that we muste note is this. Who that knoweth hym selfe knoweth god & shall not be dampned / and who that knoweth not hymselfe knoweth not god / and shall not be saued / vnderstande of them that haue wytte & dyscrecyon with lawfull age / of ỹ whiche knowlege none is excused after he hathe synned deedly / for to saye that he was ygnoraunt. By this appereth ỹ Ignoraũce of hym selfe / & of god ryght perylous. Deedly synne is begynnynge of al euyll / and contraryly knowlege of god & of hymselfe is souerayne sapyence / and vertu begynnynge of all goodnes. The. vij. thynges that we ought to haue / ben the. xij. artycles of the feythe / that we ought to bylcue stedfastly. Also the petycyons contayned in ỹ Pater noster / by the whiche we demaunde all thynges necessary for our helthe / and that we ought to hope in hym. Also the cõmaũdementes of the lawe / and of the holy chyrche / whiche ensygneth ỹ we sholde do. Also of what vacacyon we be / and the thynges belongynge to the same. Also yf we be in grace of oure lorde or not. And how be it that we maye not knowe it certaynly / neuertheleſſe we maye haue some coniectures / whiche ben good to knowe. Also

knowlege of god & knowlege of hym selfe / by the whiche thynges we maye come to the true loue & charyte of god to accõplysshe his commaundementes and meryte in the realme of heuen / wher in we shall lyue perdurably. Of the .iij. fyrste is ynoughe sayd / ỹ is to knowe the .xij. artycles of the feythe / in the whiche lyeth our feythe and byleue / and the thynges that we ought to demaunde of god ben conteyned in the Pater noster / wherin lyeth our hope. ¶ Also the .x. commaũdementes of the lawe / and of holy chyrche / where as charyte is shewed in suche as kepe thẽ / by probacyon of the loue of god and do his cõmaũdemẽtes and good workes. Now I wyll speke of ỹ other .iij. And fyrste of ỹ vacacyon in ỹ whiche we ben / whiche is the fourth thynge ỹ eche man ought to knowe. Eche man ought to knowe ỹ his vacacyon / & the thynges belongynge to the same be juste and honest for his helthe & reste of his conscyence. A good shepeherde ought to knowe ỹ arte of shepe kepynge and to gouerne shepe / and lede them in good pastures / and to hele them whan they ben seke / and shere them in season / to the ende ỹ throughe his defaute no domade come to his mayster. In lykewyse he ỹ laboureth the corne / ought to knowe what groũde were good for enery maner of grayne / and ought to tyll the erthe / and whan tyme is to sowe / wede / repe / and threshe / so that his mayster maye haue no domage by hym. Semblably a surgyon ought to knowe how to cõforte and hele seke folkes that he hathe charge of / without hydynge his arte of surgery. Consequently a marchaunt ought to knowe the vtteraunce of his marchaundyse to other / with no more fraude thã he wolde hym selfe sholde haue. ¶ Also an aduocate or procurer ought to knowe the ryghtes and customes of places / that by theyr faute justyce be not peruerted. A Judge also ought to knowe (bothe partes herde) who ỹ hathe ryght & who wronge / & Judge egally after true iustyce. ¶ Also a preest or a relygyous man ought to knowe theyr orders and kepe them / & aboue all they ought to knowe ỹ lawe of god / & teche it to ỹ ygnoraũt. And thus of all other vacacyons. For all thẽ ỹ knowe not theyr vacacyõ be not worthy to be alowed afore god nor man /

they lyue in peryll of theyr soules for theyr ygnorauncē. ¶ The. v. ỹ all men yf they haue vnderstandynge & aege of discrecyon / to knowe yf they be ī ỹ grace of god or not. And how be it ỹ it be right dyffycyle / for god onely knoweth it / neuertheles we may haue cō iectours ỹ shewyth it / & suffycyent for shepeherdes & leye people to knowe yf they be in the loue of oure lorde / and yf they haue con= iecture to be in it therfore there ought none to repute them selfe Juste / but ought to humble them selfe / and aske hym mercy that maketh synners become iust & none other. Pr̃cypally we ought to knowe this scyence / whan we wyll receyue the body of Jhesu cryst / for who that receyueth it in grace receyueth his saluacyon / and who that receyueth it otherwyse receyueth dampnacyon / of ỹ whiche thynge / euery man is Judge in hym selfe of his owne cō= scyence & of none other. The cōiectoures wherby we may knowe yf we ben in the grace of god ben suche. ¶ The fyrst coniecture is whan we do trauayle to clense our conscyence and enbellysshe our soules by penaunce / asmoche as yf we laboured to get some grete good / or to euyte some grete euyll / that we be not culpable of ony deedly synne done / or in wyll to do / nor in ony sentence / than it is good coniecture to be in ỹ grace of god. The seconde cōiecture that shewyth in lykewyse to be in the grace of god / is whan we be more prompte and redy to good obseruynge and kepynge the commaū= dementes of god / and do all good workes that we sholde haue a= customed. The thyrde coniecture is whā we here gladly the worde of god / sermons and good counceyles for our saluacyon. The. iiij. whan we be sory and contryte at the herte to haue commyssed and done ony synne. The. v. is / whan with good purpose & wyll of our selfe we persteuer to kepe vs fro synne in tyme to come. These con= iectures bē they wherby shepeherdes & laye people knowe yf they be in estate of grace or not / asmoche as in thē is possyble to knowe The. vi. thynge ỹ euery man ought to knowe his god / for all men ought to knowe god / for to accōplysshe his wyl & cōmaūdemēt / by ỹ whiche he wolde be loued w̄ all ỹ herte / w̄ all ỹ soule / & w̄ all the force that we haue / whiche we may not do yf we knowe hym not /

Than who that wolde loue god ought to knowe hym/ and ꝯ more that they knowe hym ꝯ more loue they hym. Wherfore hereafter shall be sayd how shepeherdes and symple people do knowe hym. Shepeherdes and symple people for to haue knowlege of god/ of theyr possybylyte consydre thre thynges. The fyrst is for they consyder the ryght grete ryches of god/ his puyssaūce/ his soueraynedygnyte/ his soueraynenoblesse/ & his soueraynelope & blysse. The seconde is/ for they consyder the ryght noble/ ryght grete and meruaylous operacyons and workes of oure lorde god. And the thyrde consyderacyon is/ for they cōsyder ꝯ innumerable benefyces that they haue receyued of god/ and that contynually euery daye they receyue of hym/ and by these consyderacyons they come to his cognysaunce & knowlege. ¶ Fyrst to knowe god/ shepeherdes and laye people consydereth his grete rychesse plentyous habundaunce of goodes that he hathe/ for all the treasures and rychesses of heuen and of erthe ben his that all goodes hathe made/ and of the whiche he is funtayne/ creatour and mayster/ & dystrybuteth thē largely vnto euery creature/ & he hathe no nede of ony. Wherfore it behoueth to say that he is ryght ryche. ¶ Secondely he is ryght puyssaunt/ for by his grete puyssaūce he hathe made heuen/ erthe/ the see/ and all thynges conteyned in them/ & myght vndo theym yf it were his wyll/ vnto the whiche puyssaunce all other ben subiecte/ and trembleth before it for his grete excellence. And who that wolde consyder euery worke of god sholde fynde ynoughe to meruayle on. By the fyrste of these consyderacyons god is knowen to be ryght ryche/ by gyftes that he gyueth to his frendes/ and by the seconde he is knowen ryght puyssaunte for to venge hym on his enmyes. ¶ Thyrdely he is soueraynly worthy for all the thynges of heuen and of erthe oweth hym houonr & reuerence/ as to theyr creatour and hym that hath made them/ and of whome they ben comen/ as we se chyldren honoure fader and moder of whom they ben descēded by a generacyon/ and all thynges ben descended of god by creacyon/ to whome therfore oughte to be gyuen honour and reuerēce. Than he is soueraynly worthy.

¶ Fourthly he is soueraynly noble/ for who ỹ is soucrayne ryche puyssaunt and worthy/hym behoueth to be soucrayne noble/ but none other than god hath rychesse/ puyssaunce or dygnyte (as he hathe) wherfore of suche nobles ought to be sayd that he is ryght noble. ¶ Fyfthly he hath soucrayne Joye/ for he ỹ is ryche/ puyssaunt/ worthy/ and ryght noble/ is not without soucrayne Joye/ and this ioye is full of all goodnes/ and ought to be our felycyte/ to the whiche we hope to come (That is to knowe) to se god in his soucrayne ioye and gladnesse/ for to haue with hym eternall ioye that euer shall endure. And is the fyrste consyderacyon of god that Shepeherdes and other symple people ought to haue. Secondly for to knowe god consyderynge his grete noblesse & meruaylous workes/ the bounte and the beaute of the thynges that he hathe made/ for it is comunely sayde/ one maye knowe the workeman by his worke. Knowlege we than the worke of god/ and knowlege we than ỹ his beaute shyneth in the operacyons ỹ he hathe made whiche yf they bē fayre and good/ the workeman that hath made them must nedes be fayre & good without cōmparyon/ more than ony thynge that he hathe made. Be it consydered of the heuens & the thynges therin sette/ What noble & meruaylous worke/ how maye one consyder theyr excellence and bounte. Be it consydered also as we maye of the erthe/ the ryght noble & meruaylous Workes of god/ the golde/ syluer/ and all metalles and precyous stones in it/ the fruytes ỹ it bereth/ the trees & beestes that it sustayneth/ and of the bounte therof/ norysshed. Be it in lyke wyse consydered of the see/ the ryuers/ and the fysshe norysshed in thē. The wether the elementes/ the ayre/ the Wyndes/ and byrdes ỹ flyen in them/ and all for the vsage and seruyce of man. And consyder the Workeman that of his puyssaūce hathe made all/ & by his sapyēce hath well ordred his workes/ & gouerneth them by his grete bounte/ & by this maner we maye knowe god/ as Shepeherdes and symple people/ in consyderynge his Workes. Thyrdely for to knowe god/ consyder ỹ benefyces that We receyue dayly of hym/ Whiche maye not be nombred for theyr greate multytude/ nor spoken for

theyr nobleſſe and dygnyte. Albeit in theyr hertes ben. bi. pryncy-
pall noted/for ỹ whiche another a ſhepeherde gyuynge prayſynge
to god/ſayd in this maner. Lorde god I knowe that thou halte
endowed me wt thy infynyte benefytes by thy grete bounte. Fyrſt
the benefyce of my creacyon/by the whiche thou made me a reaſo
nable man vnto thy ymage and ſymylytude/gyuynge me body &
ſoule/& araymentes for to clothe me/lorde ye haue gyuen me my
wyttes of nature/vnderſtandynge for to gouerne my lyfe/helthe/
beaute/force/& leyence/for to gette my lyuynge honeſtly/I yelde
to you graces and thankes. Secondely lorde I knowe the goodnes
of my redempcyon/how by youre myſerycordyous pyte ye
bought me derely by the effuſyon of thy precyous bloode/paynes
and tourmentes ỹ for me ye haue ſuffered/and fynally endured
dethe/ye haue gyuen me your body/youre ſoule/and youre lyfe/
for to kepe me from dãpnacyõ/wherof humble I yelde to you gra
ces & thãkes. Thyrdely lorde I knowe ỹ goodnes of my vocacyõ
how of your grace ye haue called me agayne/for to enheryte your
eternall benedyccyon/ye haue gyuẽ me feythe & knowlege of you
as baptym and the other ſacramentes ỹ none entendement maye
compryſe theyr nobleſſe & dygnyte/and that ſo many tymes hath
pardoned me of my ſynnes. Lorde I knowe ỹ this is to me a ſyn-
guler gyfte that ye haue not gyuen to thẽ/whiche haue no know-
lege of ỹ/wherof I am more beholde & bounde & humbly I yelde
you graces & thankes. Fourthly lorde I knowe ỹ ye haue gyuen
me this worlde/and the thynges that ben ther in/made for my ſer-
uyce & vſe/the offyce/ỹ benefyce/and ỹ dygnyte in whiche I am
for syr I bere your ſymylytude & ymage whiche is reputed ryght
worthy & noble/wherof humdly I yelde to you graces/& thankes
Fyfthly lorde ye haue gyuen vnto me ỹ ſkye & fayre ornamentes/
the ſonne/the moone/and the ſterres that daye and nyght ſeruen
me/gyuynge bryghtnes and lyghte without to be recompẽſed of
me/wherof humbly I yelde to you graces and thankes. Syxtly
lord I knowlege that ye haue made paradyſe redy for to gyue me
where I ſhall lyue with you in Joyes without ende/yf I do your

wyll and kepe youre commaundementes / and also I knowlege the other infynyte goodnes eche daye to me done by your bounte the whiche enlygneth me to knowe my god / my benefactour / my sauyour / and redemptour / wherof humbly I yelde to you graces and thankes. ¶ By these consyderacyons shepeherdes & symple people contempleth the bounte of god / and ỹ benefytes that they receyue of hym. Than knowe we hym / & be we not ingrate knowlegynge his benefytes / in yeldynge thãkes & prayesynges to him / in recompence of oure goodes in gyuynge to poore folke for his sake / for ingratytude is a vylayne synne / that mocheh dysplaseth hym. The. viij. & the laste thynge that eche man ought to knowe / that is to knowe hym selfe / for it is the beest meane for to come to the knowlege of god / and for to make his saluacyon so to knowe hym selfe fyrst. Dyuers folkes knowen many thynges ỹ knowen not them selfe / to whome shulde profyte more to knowe them selfe than all thynges of the worlde. They that knowe the thynges of the worlde loue them / seke them / kepe them / and knowe not nor loue not / nor prayse not / nor kepe not god in lykewyse / for they knowe hym not. What profyteth it a man to wynne all ỹ worlde and lose hymselfe for to be dampned. Better it were for hym to lose all ỹ worlde (yf it were his) yf he knewe hym selfe for to be saued. Shepeherdes saye that the nedefull begynnynge of his saluacyon is to knowe hymselfe / and in the contrary wyse ygnorance of hymselfe is the begynnynge to go to dampnacyon / and of all euyll that maye befall to hym. ¶ A questyon of a mayster Shepeherde to a symple Shepeherde to wete how he knewe hymselfe / and he sayd. Shepeherde tell me how thou knowest thy selfe. What arte thou answere to me. And he sayde (I knowe me) I am a crysten mã / a Shepeherde. What is to be a Shepeherde? And he answered / to that thou askest What man is. I saye that a man is a substaunce composed of body and soule. The body is mortall & made of erthe as beestes be / but ỹ soule is made of spyrytuall mater / as aũgels be / immortall. My body is come of abhomynable slyme / & is a sacke full of dyrte and fylthe / and meet for wormes / my begyn

nynge was byle/my lyfe is payne/labour/fere/and subiectcyon of dethe/& myne ende shall be wofull/but my soule is created of god nobly and worthyly to his ymage and semblaunce after ỹ aũgels the mooste fayre and perfyte of all creatures/and by baptym & by feythe is made his doughter/his spouse/his heyre of his realme that is paradyse/& for her noblesse and dygnyte ought to be lady/ and my body as a seruaunte oughte to obey her/for reason hathe ordeyned and wyll that it be so/and who that dothe other wyse & preferreth his body before his soule/loseth the vsage of reason & maketh hỹ selfe semblable to beestes descẽdynge fro noble dygnyte in to myserable seruytude of sensualyte/by the whiche it is gouerned/so that I knowe my selfe man. As to ỹ seconde he demaũdeo what thynge it is to be a crystẽ man. I answere in my vnderstandynge/that to be a crysten man is to be baptysed or crystened/ and folowe Jesu cryste of whome we ben sayde (cristianes) for to be baptysed and not to folowe hym/or to folowe hym and not to be baptysed saueth not man/& therfore whã we receyue baptym/ we renounce the deuyll and all his pompes/& we make promyse for to folowe Jesu cryste/whan we say/we wyll be baptysed. And who that kepeth this promesse/hathe the very name of a crysten man. And who that kepeth it not/is a synner and a lyer to god/& seruaunt of the deuyll/and is no more crystened than a deed man/ or a paynynge vpon a wall/that we saye is a man. ¶ Here demaũdeth the mayster Shepeherde in how many thỹges ỹ cryste man ought to folowe Jesu cryste/for to accomplysshe ỹ promesse of baptym: The symple Shepeherde answereth I say in. vi. thỹges. The fyrste is clennesse of conscyence/for there is no thynge more pleasaunt to god than clene conscyence/and it wyll be made clene in two maners/one is by baptym whan we receyue it/& the other by penaũce ỹ is contrycyon of herte/confessyon of mouthe/& satysfaccyon of worke/& than whã we ben clene we be pleasynge to Jhesu cryste/whiche with the water of his mercy clenseth the synners that done penaũce/and maketh them fayre. The seconde thynge in whiche we ought to folowe Jesu cryst is humylyte at

at the examble of hym lorde of all the worlde / whiche humylyed hym to take our humanyte / and become mortall that was immortall / & lyued i pouerte w̄ vs / dyd here oppropryed paynes / & fynally suffered to be crucyfyed. Thus the cryſten man enſuynge hym ought to meke hȳſelfe. The. iij. thȳges is to loue trouth & ſpecially iij. trouthes. The. i. trouth is to knowe our ſelfe / for we bē mortall & ſynfull / & who ꝑ dyeth in ſynne ſhall be dāpned / & this trouth w̄ holdeth ſynne / & exorteth the ſynner to do penaunce and amende. The ſeconde trouthe is of temporall goodes / for they ben trāſytory and muſt be lefte / and this trouthe dyſprayſeth them to deſyre ꝑ heuēly goodes that ben eternall. The thyrde trouthe is of god / whiche is the Joye that all cryſten men ought to deſyre / and this trouthe draweth the cryſten man to loue / and induſeth hym to do good workes / for to meryte the Joyes of paradyſe. The fourthe thynge wherin euery cryſten man ought to folowe Jeſu cryſte is patyence in aduerſyte / in the ſpyryte of lyfe by penaunce / conformynge of our ſelfe in the ſtate of Jheſu cryſte / of whome the lyfe was all in payne & pouerte / whiche he endured for vs. The fyrſte is in compaſſyon of the poore to the example of Jeſu cryſt / that by his mercy heled the poore of all corporall infyrmytes / and the ſynners of all ghoſtly ſekeneſſe / and we by compaſſyon ought to gyue of our goodes to poore folke / and comforte them bothe bodely and ghoſtly. The fyrte thynge wherin the cryſtē man ought to folowe Jheſu cryſt is dolour / deuocyon / and charyte / in contemplacyon of the myſteryes of his natyuyte / of his dethe and paſſyon / of his reſurrecyon / of his aſcencyon / and of his auaūſynge to ꝑ Judgement / that often ought to be at oure herte by holy medytacyons. And as to the laſt / What thynge a ſhepeherde is. I ſaye that it is ꝑ knowlege of my vacacyon / as eche hathe his (as before is ſayd) and alſo to knowe the tranſgreſſyons of all theſe ſayde thynges / how many tymes in eche we haue tranſgreſſed / for in almany tymes haue we offended god / and who that well taketh hede / ſhall fynde omyſſyons & offences without nombre (ꝑ whiche knowen) we ought to doubte and eſchewe and do penaunce. And thus it is

as I knowe man cryſten and ſhepeherde.

¶ The balade of a ſhepeherde. Capitulo. xb.



I knowe that god hathe formed me
And made me to his lykeneſſe
I knowe ỹ he hath gyuen me truely
Soule & body/wyt & knowiege ywis
I knowe ỹ by ryght wyſe true balaũce
After my dedes Iudged ſhall I be
I knowe moche/but I wote not the ba-
To vnderſtande Wherof cometh my foly (ryaũce
I knowe full well that I ſhall dye
And yet my lyfe amende not I
I knowe in What pouerte
Borne a chylde this erthe aboue
I knowe that god hathe lente to me
Abundaunce of goodes to my behoue
I knowe that ryches can me not ſaue
And With me I ſhall bere none awaye
I knowe the more good that I haue
The lother I ſhall be to dye
I knowe all this feythfully
And yet my lyfe amende not I
I knowe that I haue paſſed
Grete parte of my dayes With Joye & pleaſaũce
I knowe that I haue gadered
Synnes and alſo do lytell penaunce
I knowe that my ygnoraunce
To excuſe me there is no arte
I knowe that one ſhall be
Whan my ſoule ſhall departe
That I ſhall Wyſſhe that I hadde mended me
I knowe than there is no remedy

And yet my lyfe amende not I.

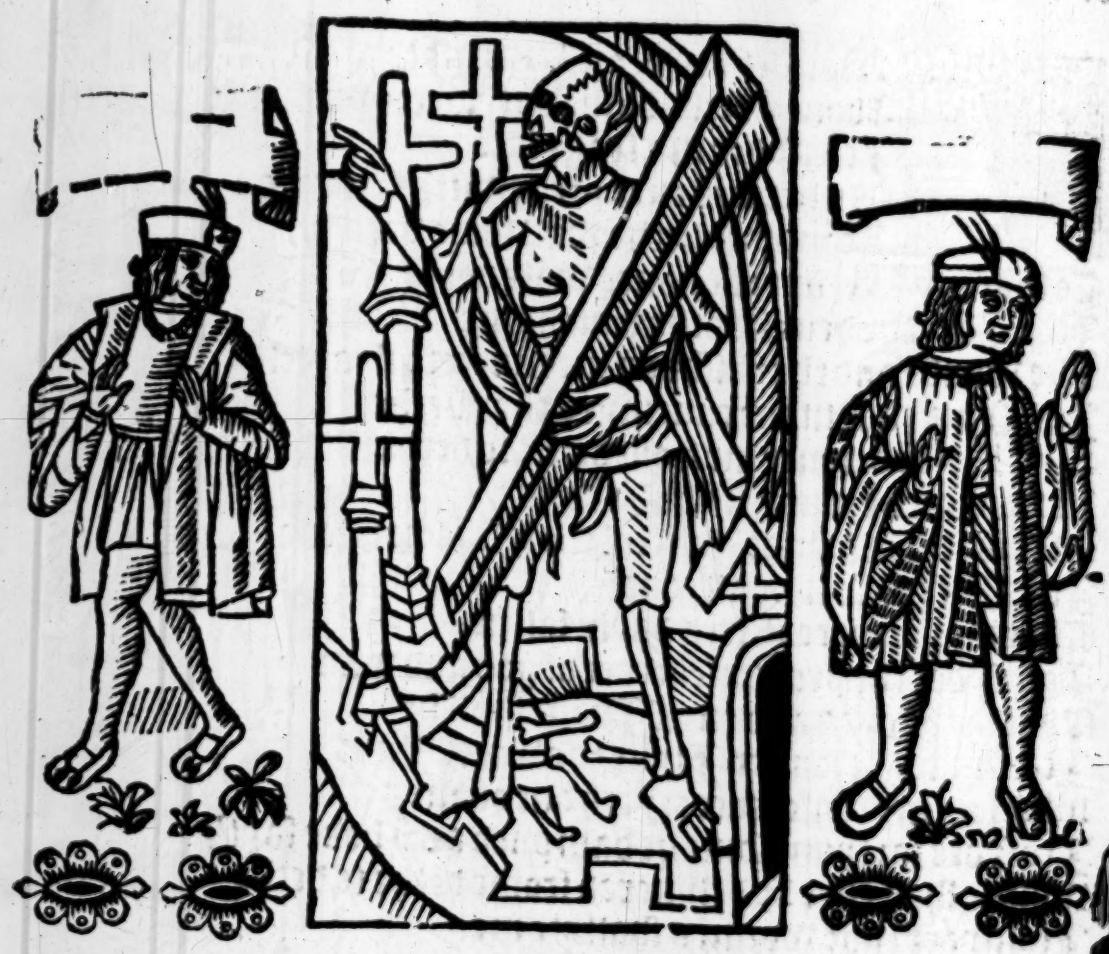
There after folowyth the songe of the Woman Shepeherde/the whiche songe is profytable. Capitulo. xvi.



I Consyder my poore humanyte
Aboue ỹ erthe borne with grete wepynge
I consyder my fragylyte
My herte is euer preste with synnynge
I consyder dethe wyll come veryly
To take my lyfe/but the houre wote not I
I consyder the deuyll dothe watche me
The worlde and the flesshe on me warreth straytely
I consyder that myne ennemyes they bethe
That wolde delyuer me from dethe to dethe
I consyder the many trybulacyons
Of this fowle worlde/wherof the lyfe is not clene
I consyder a. C. M. passyons
That we poore creatures dayly fall in
I consyder the perfyte sentence of god and man
That bothe good and euyll Judge shall he
I consyder the longer I lyue the worse I am
Wherfore my conscyence cryeth out on me
I cõsyder for synne some be dampned as ỹ boke sayth
Whiche shall euer be delyuered frome dethe to dethe
I consyder that wormes shall ete me
My sorowfull body this is credyble
I consyder that synners shall be
At the Judgement of god moste dredable
O byrgyn Mary aboue all thynge moost delectable
Haue mercy on me at the dredefull daye
That shall be so meruaylous and doubtable
Whiche my poore soule gretely dothe fraye
In you that I put my truste and feythe

To saue me that I go not frome dethe to dethe.

¶ The longe of dethe to all crysten people. Capi. xbij.



Thoughe my pycture be not to your pleasaunce
And yf ye thynke that it be dredeable
Take in woꝛthe foꝛ surely in substaunce
The syght of it maye to you be profytable
There is no waye also moꝛe doubtable
Therfoꝛe lerne to knowe your selfe and se
Loke how I am and thus shall thou be
And take hede of thy selfe/in aduenture rede I



For Adams apple We all muste dye
Alas Worldely people beholde my manere
Somtyme I lyued With beautcous bylage
Myne eyen ben gone/I haue two holes here
I am meet for Wormes in this passage
Take hede of Weithe Whyle ye haue the vlage
For as I am thou shalte come to duste
Holed as a thymble/What shall the auaunce
Nought but thy good dedes/thou mayst me Well trust
And With my lykenesse/ye muste all daunce
The tyme that I Was in this Worlde lyuynge
I was honoured With lowe and hye
But I kepte not my conscyence clene from synnynge
Therfore nowe I do it dere abye
Lo What auapleth couetyse/pryde and enuye
They ben the brondes that done in brenne hell
Truste not to your frendes/Whan ye be deed rede I
Nor your executours/for fewe done Well
But do for thy selfe or thou dye
And remembre whyle thou arte lyuynge
That god blessed all thynge Without nay
Excepte synne as recordeth Wrytynge
The deuyll can not clayme the/but by synne I saye
Amende therfore betyme/and go the ryght Waye
I Wolde that I myght haue/but one houre or two
To do penaunce in/or halfe a daye
But whyle I lyued/I dyd none do
And now my dettes/I do truely paye
Thou man I do gyue better counceyle to the
yf that thou Wyll do after it
Than euer ony that Was shewed to me
Thou arte halfe Warned/thynke on thy pytte
And chose of two Wayes whiche thou Wylt flytte
To ioye or payne one of tho

In welthe or wo for euer to syt
Now at thy owne choyse thou mayst go
For god hath gyuen the fre wyll
Now chose the whyther thou wyll do good or yll.





Ho so wyll do my commaundementes
And kepe them well and sure
Shall haue in hell grete tourmentes
That euermore shall endure
Thou shalt not fere god/ne thynge on his goodnes
To dãpne thy soule blaspheme god & his sayntes
Euermore thy owne wyll be doynge
Dysceyue men and women/& euer be swerynge
Be dronken vpon the holy daye
And cause other to synne yf thou maye
Fader ne moder loke thou loue ne drede
And helpe them nener thoughe they haue nede
Hate thy neyghboure/and hurte hym by enuy
Murdre and shede mannes bloode hardely
Forgyue no man/but be vengeable
Be lecherous in dede/& in touchynge delectable
Breke thy wedlocke and spare not
And to dysceyue other by falseheed care not
The goodes of other thou shalt holde falsely
And yelde it no more thoughe they speke curteysly
Company often w̃ women/& tempte them to synne
Delyre thy neyghbours wyfe/& his goodes to be thyne
Do this hardely/& care not therfore
And thou shalt dwell with me in hell euermore
Thou shalt lye in froste & fyre w̃ sekenes & honger
And in a thousande pyeces/ỹ shall be torne asondre
yet thou shalt dye euer/and neuer be deed
Thy meet shall be todes/& thy drynke boylynge leed
Take no thought for ỹ blode ỹ god for the shedde
And to my kyngedome/ỹ shalt be streyght ledde
There to remayne/of that be thou sure
In paynes bytter/derke/and obscure.

Here after foloweth the reward of them that kepen these com-
maundementes beforesayd.





IN hell is grete mournynge
Grete trouble of cryenge
Of thonder noyles rorynge
With plente of wylde fyre
Betynge with grete strokes lyke gonnes
With a grete froste in a water ronnes
And after a bytter wynde comes
Whiche gothe throughe the soules with yre
There is bothe thyrste and honger
Fendes with hokes pulle theyr flesshe a sonder
They fyght and curse / & eche on other wonder
With the fyght of the deuylles dredable
There is shame and confusyon
Rumoure of conscyence for euyll lyuynge
They curse them selfe with grete cryenge

In smoke and stynke they be euermore lyenge
with other paynes innumerable.

¶ It is wryten in the Apocalyps/that saynt Johā sawe an horse of pale coloure/on the whiche horse sate deth/and hell folowed the horse. The horse sygnyfyeth the synner that hathe a pale coloure/ for the intyrmyte of synne/and bereth dethe/ for synne is dethe to ỹ soule/and hell foloweth for to engloute and swalowe hym/ yf he dye impenytent. Capitulo. xix.

¶ Man loke thou be ware
¶ I do smyte all vnware.



ABoue this horse blacke and hydeous
Dethe I am/that syercely dothe sytte
There is no fayrenesse but syght tedyous
All gaye colours I do hytte

My horse renneth by dales and hylles
And many he smyteth deed and kylles
In my trappe I take some euery waye
By townes and castels I take my rent
I wyll not respecte one/an houre of a daye
Before me they muste nedes be present
I slee all with mortall knyfe
And of duyte I take the lyfe
Hell knoweth well my kyllynge
I slepe neuer but wake and werke
It foloweth me euer rennynge
With my darte I slee weyke and sterke
A grete nombre it hathe of
Paradyse hath not the fourthe parte
Scante the tenthe parte/wronge hathe he
I cause many to syghe at the herte
Beware for I gyue no warnynge
Come at ones whan I do knocke or call
For yf thy boke be not sure of rekenynge
Thou shall to hell body soule and all.

Here after foloweth how euery state sholde be ordered. Ca. rr.



¶ Of a kynge.



The imperyall myght/of a kynges maieste
On foure pyllers grounded is gouernaũce
Fyrste do ryght/iustyce/& equyte
To poore and ryche/bothe in balaunce
Than his regall myght/shall further & auaũce
Hym to be lyberall/with force and humanyte
And after vyctory/haue mercy and pyte.

¶ Of a bysshop.

¶ O ye halfe goddes/flouryng in prudence
ye bysshoppes/with your deuoute pastoralyte
Teche the people/with delycate eloquence
Anoynte your flocke/with crystes deuynyte
Socoure the poore people/with hospytalyte
Be meke and chaste/in this melytant chyrche
Do fyrst your selfe well/in example of your wyrche.

¶ Of knyghtes.

¶ O ye knyghtes/refulgent in fortytude
With laboure and trauayle/to gette lose nobly
Fyght for the poore comyns/that ben poore & rude
And yf nede be/for the chyrche thou dye
Loue truthe/hate wronge and vylany
Apease the people/by thy magnyfycence
And vnto women/be shelde of defence.

¶ Of Judges.

¶ O you Judges/gouernynge the lawe
Lete not your handes/be anoynted with mede
Saue all true men/rebelles hange and drawe
To auoyde fauour/lette ryght wyseneſſe procede
For a good name is better/than ryches in dede
Some saye that lawes truthe/is layde adowne
And therfore loue and charyte/be out of towne.

¶ Of marchauntes.

¶ O ye marchauntes/that neuer saye (ho)

Of lukerous wynnynge/ ye haue grete pleasure
Lette conscyence guyde you/ Where euer ye go
Unto all men gyue ye weyght and measure
Deceyue no man/ of falsehed take no cure
Swere no othes/ people to begyle
All sleyght and usury from you exyle.

¶ Of maysters.

¶ O ye maysters and housholders all
That haue seruauntes vnder your cure
Put them to labour What so befall
And let the yonge folke/ of awe be in vre
After theyr aege entreate eche creature
Seruauntes wages/ paye ye well and euen
Yf ye do not/ it cryeth vengeaunce to heuen.

¶ Of all Women.

¶ O ye women/ of eche maner degre
To your husbandes/ be neuer dysobedyent
Desyre not aboue them/ to haue the soueraynte
For than ye do/ as Lucyfer dyd incontynent
That wolde be aboue the hye god omnypotent
Shamefastnes/ drede/ clennes and chastyte
Of very ryght/ all these in womanheed sholde be.

¶ The generalyte.

¶ Go home you persones/ and couche not in courte
Go teche crystes seruauntes/ & kepe thy owne laboure
Thou nygarde/ sowe out thy horde
In housholde/ and be none extorcyoner
Monke praye/ preche frere/ marchaunte go nere & ferre
Drede god/ kepe his lawe/ and honour your kynge
And your rewarde/ shall ye haue at your endynge.

¶ Thus endeth the state and ordre of euery degre.

¶ Of the tree of vyces/ & after folowyth the tree of mekē

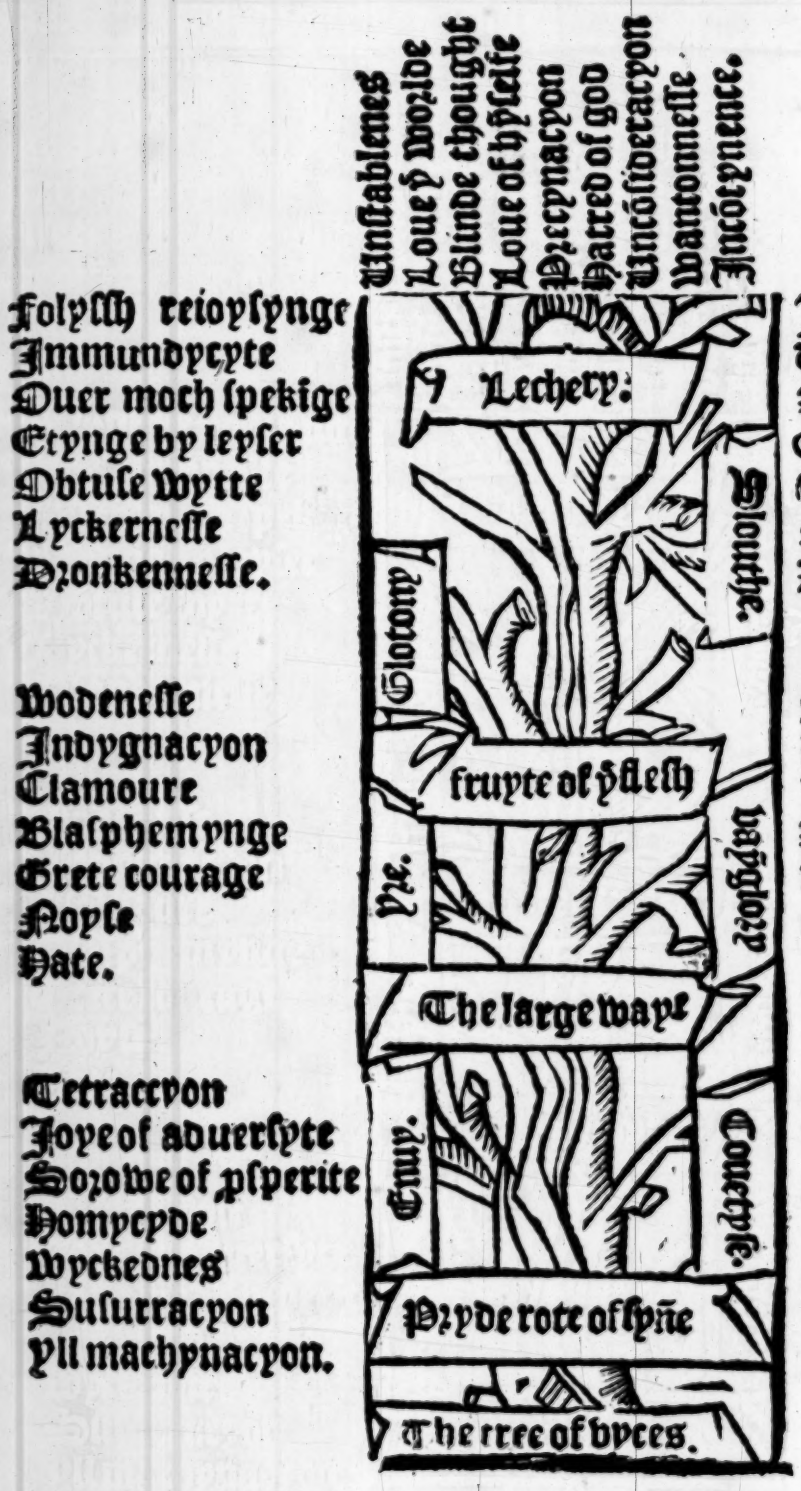


Here after shall be
Of vyces the tre
God kepe vs With his grace
Agaynst vyces
Moder mekenesse
Her braunches dothe deface.

vt sequitur.

Here folowyth the tree of vyces/ & than after that is the tree of vertu set that after euery synne beholdynge/ they may loke on it as on a myrrour/ and take of ỹ fruyte of spyrytuall ex-fectyon/ and flye the deed tree of vyces. For after the tree of vertues/ folowyth the sygnyfycacyon of euery vertue/ named in the sayd tree of vertues/ and fyrste is humylyte or mekenes moder of all vertues/ and rote of the tree/ The whiche whan it is stedfast the tree stãdeth vpryght/ and yf it fayle ỹ tree falleth w̃ all his braunches. Humylyte is a voluntary inclynacyon of ỹ thought and courage comynge of the knowlege of god/ and it hathe. vij. pryncypall braũches that constytueth the tree of vertues/ and they bẽ these. Charyte/ Feyth/ Hope/ Prudence/ Attemperaunce/ Justyce/ and Force/ and out of euery of them cometh dyuers other vertues (as the tree sheweth) and is declared afterwarde compendyously and ryght ornately to them ỹ shall other rede or here therof.

Shepeher.


Unstablenes
Loue of worlde
Blinde thought
Loue of hymselfe
Perpynacyon
Hatred of god
Unconsideracyon
Wantonnesse
Incōtynence.
Folysh reioysynge
Immundycyte
Ouer moch spekige
Etynge by leyser
Obtuse wytte
Lyckernesse
Dronkennesse.
Lechery.
Sloutbe.
Glotony
Idelnes
Vagacyon
Pusylanymyte
Erre in the feythe
Trystresse
Ouysyon
Dyspayre.
Wodenesse
Indygnacyon
Clamoure
Blasphemynge
Grete courage
Noyse
Hate.
fruyte of flesh
yre.
Lechery
Syngularyte
Dyscorde
Inobedyence
Presumpcyon
Bostynge
Obstynacyon
Ipocrysy.
The large waye
Tetracyon
Joye of aduersyte
Sorowe of sperite
Hompeyde
Wyckednes
Susurracyon
Yll machynacyon.
Enuy.
Couetyse.
Pryde rote of synne
Theste
Dysceyuynge
Forswerynge
Usury
Rapyne
Treason
Symony.
The tree of vyces.



Contemplacyon
Joye
Honeste
Confessyon
Pacyence
Compunccyon
Longenanymyte

Relygyon
Clennesse
Obedyence
Chastyte
Contynence
Affeccyon
Vyrgynyte.

Discrecyon
Moderalyte
Tacyturnyte
Fastynge
Sobernesse
Affliccyon
Dyspraysynge.

Drede of god
Counseyle
Memory
Intellygence
Prouydence
Delyberacyon
Reason.

Felycyte
Confydence
Tolleraunce
Reste
Stablenesse
Persecucyon
Magnyficence.

Lawe
Streytnesse
Equyte
Correccyon
Obseruaunce
Judgement
Verite.

¶Of charyte.



Charyte is a ryght hyghe vertue aboue all other/ & is an ardaunt delyre well ordeyned to loue god and his neyghbour/ & these ben ỹ braūches/grace/peas/pyte/swetenes/mercy/indulgence/compassyon/benygnyte/& cōcorde. Grace is by the whiche is shewed an effectuall seruyce of benyuolence amonge frendes/ from one frende to another. Peas is trāquylyte & rest well ordeyned of ỹ courages of them ỹ ben cōcordynge vnto god. Pyte is affeccyon & desyre to socour & helpe echone/& cometh of swetnes & grace of benygne thought and courage that one hathe. Swetenes is by ỹ whiche tranquylyte and reste of courage of hym that is meke and honest by no reprofe/nor by ony poynt of dyshoneste. Mercy is a pyteable vertu & egall worthynesse to eutry man/with inclynacyon of compacyent courage in them that sustayneth affliccyon. Indulgence is remyssyon of the euyll doynge of other by cōsyderacyon of hym selfe that he hathe offended to many/to haue remyssyon of god for the offences that he hathe done. Compassyon is a vertu/ỹ whiche engendreth an affeccyon or wofull courage for the dolour & affliccyon that he seeth in his neyghboure. Benygnyte is an ardaunte regarde of courage/ and dylygence frome one frende to another/ With a veray meke swetnes of good maners that one hathe. Concorde is a vertu that cometh of conuenaunce of courages agreed & fastened in ryght vndefyled/in suche wyse that they abyde vnyed and conioyned stedfastly without doubleneſſe/ or vnstablenes of thought or courage.

¶Of Feythe.

Feythe is a vertu by ỹ true knowlege of vysyble thynges hauynge his thought eleuate i holy studyēge for to come to the byleue of thynges ỹ we se not/and these ben ỹ braū ches/relygyon/clennes/obedyence/chastyte/contynēce/

vyrgynyte / & affeccyon. Relygyon is by ỹ whiche ben exercyced & done the dyuyne seruyces to god / & vnto his sayntes w̃ grete reue rence & grete dylygence / ỹ whiche seruyces ben done seremonyly & swetely. Clennes or vyrgynyte is an integrate welthe & purely kepte (as well in body as in soule) for the regarde ỹ a man hath of ỹ loue or fere of god. Obedyẽce is a voluntary & fre abnegacyon & renounsynge of his owne wyll by pyteable deuocyon. Chastyte is clenlynes & the honest habytude of all ỹ body / by ardaunte hete & furyosyte of vyces so domaged & holden subiectes. Contynence is by ỹ whiche / the Impytuosyte of carnall desyres ben refrayned & wholde by a moderacyon of coũceyle taken of hymselfe or of other. Affeccyon is effusyon of pyteable loue to his neyghbour comỹge of a reioysynge cõceyued of good feythe in them ỹ they loue. Lybe ralyte is a vertu / by ỹ whiche ỹ lyberall courage is not kepte by ony maner of couetyse / frome doynge plenteous expence of his goodes wout excesse / but moderately to them that haue nede.

Of hope.

HOpe is a mouynge of courage abidynge stedfastly to take and haue the thynges that a man appetyteth & desyreth / of the whiche the braũches ben contemplacyon / ioye / honeste / confessyon / pacyence / cumpũccyon / and longnanymyte. Contemplacyon / is the deth and dystruccyon of carnall affeccyon / by an inwarde reioysynge of thought eleuate to compryse hye thynges. Joye is Jocundyte Spyrytuall comynge of the contempnement of the thynges presente and worldely. Honeste is a shame by the whiche a man yeldeth hym selfe humble towarde euery man / of the whiche cometh a laudable profyte with fayre custome and honeste. Confessyon is by the whiche the secrete sekenesse of the soule is reuelate and shewed vnto the confessoure to the prayenge of god with hope to haue mercy. Pacyence is wyll and inseperable sufferaunce of aduersary / and contrary thynges for hope of eternall glorye that we de-

syze to haue. Compunccyon is a doloure of grete value/syghynge for drede of the Judgemente dyuyne/or for loue of the reWarde þ We abyde. Longnanymyte is an vnWery Wyll to accomplysshe the holy and Juste desyres that a man hathe in his thoughte.

¶Of Prudence.

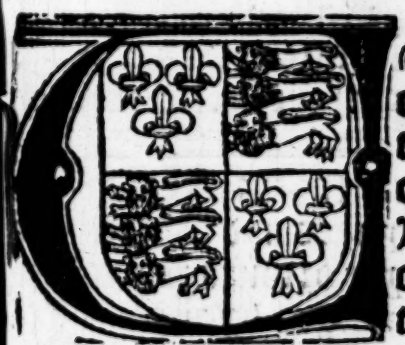
PRudence is dylygent kepyge of hym selfe with dyscrete prouydēce to knowe and dyscerne whiche is good/and Whiche is badde/& the braunches are these. Fere of god/Coūceyle/Memory Intellectyon/Prouydence/& Delyberacyon. Fere of god is a dylygent kepynge that Wakeneth on a man by feythe/and good kepynge of dyuyne cōmaūdemētes. Counceyle is a subtyl regarde of thoughtes/that the causes of suche thynges that a man Wolde do/or that a man hathe in gouernaunce be Well examyned and broughte aboute. Memory is a representacyon ymagynatyue by the regarde of the thought of thynges passed that a man hathe sene and done/or herde recounted and tolde. Intellygence is for to dyspose by reasonable or euedent quyckenes the state of the tyme present/or of the thynges that ben nowe. Prouydence is by þ Whiche a man gadereth in hym the ordynge of the thynges to come/by prudent subtylyte and regarde of the thynges passed. Delyberacyon is a consyderacyon of rypenes and esperaunce tofore the begynnynge of suche thynges as one hathe thought and purposed to do or make.

¶Of Attemperaunce.

ATtemperaunce is a stedfaste and a dyscrete dompnacyon of reason agaynste the Impyteous mocuynges of þ courage in thynges dyshoneste and vnlawfull/& these ben his

braunches. Discrecyon/Moralyte/Tacyturnyte/Fastynge/Sobrenesse/Affliccyon/and dysprayslynge of the worlde. Discrecyon is a reason prouyded and assured/ and moderate of the humayne mouynges to Judge and discerne the causes of all thynges. Moralyte is to be tempted and ruled Justly and swetely/ by the maners of them wt whome they ben conuersaunt/keppynge alwayes the vertu of nature. Tacyturnyte is to attẽpre hymselfe of inutyle and dyshoneste wordes/ of the whiche vertu cometh a fruytefull rest vnto hym that is so ordred. Fastynge is a vertu of discrete abstynence/ the whiche a man kepeth ordeyned to wake and kepe ỹ sanctyfyed thynges wt inforth. Sobernesse is a vertu pure/ and a clenly. Attemperaunce of the one partye and of the other of man/ that is of the body and soule. Affliccyon of body it is by the whiche the sedes of the wanton and wylfull thoughtes/ by discrete chastysynges ben appressed. Dysprayslynge of the worlde is amerous loue/ that a man or a woman hathe to ỹ spyrytuall thynges comynge/ and hauynge remembraũce of the brytell thynges/ as brekenesse of lyfe/ persecucyons of the deuyll/ and ỹ thynges transytory of this worlde.

Of Justyce.



Tyle Justyce is a vertue wherby grace of communyte is vpholden/ and the dygnyte of euery persone is obserued and theyr owne yelded/ and the braũcheſe ben chese Lawe/ Streytenesse/ Equyte/ Correccyon/ Obseruaunce/ Judgement/ and Verye. Lawe is by the whiche all lefull thynges ben commaunded to be done/ and to defende all thynge that ought not to be done. Streytnes is by ỹ whiche power of benge-

aunce is prohybyte/and straytely to exercyse Justyce to ỹ trans-
gressours ỹ haue offended. Equyte is a ryght worthy retrybucy-
on of meryte to the balaunce of Justyce ryghtwysely and Justly
thought. Correccyon is for to inhybyte and defende by the brydle of
reason all errours yf ony be accustomed for to do ony euyll. Ob-
seruaũce is a kepynge of Justyce to cõstrayne ony noysyble trans-
gressyon of lawe or customes prouulgued to ỹ people. Judgemẽt
is by the whiche after theyr merytes / or demerytes of ony perso-
nes / ỹ is ỹ he haue tourment or suffer dethe for his euyll doynge/
or guardõ and reward for his benefytes. Ueryte is ỹ by whiche
ony sayenges or doynges ben recyted or shewed by approuable re
ason without to adiuste/demynysshe/or to make it ony otherwyse
than trouthe is.

Of Force.

TO haue force for a sure & stedfast courage amonge the
aduersytes of laboures and perylles that maye hap-
pen to come/it behoueth to haue these vertues. Cõfy-
dẽce/tolleraũce/rest/stablenesse/perseueraũce/& reasõ
Felycyte is a Joyous clerenes of courage admynystrynge thỹges
laudable & magnyfycencyall (ỹ is to say) hye or grete. Cõfydence
is to arest & holde strõgely his thought/and his courage / by vn-
mouable constaunce amonge suche thynges as ben aduerse and
contrary. Tolleraũce is cotydyally or dayly sufferynge & berynge
of straũge improbytes and grefes (that is to saye) persecucyons/
obprobrytes / and iniuryes that other folke dothe. Reste is a ver-
tue by the whiche a sekenesse is gyuen vnto the thoughte or stry-
uynge of the vnstablenes of transytory thynges and worldely vai-
nytes. Stablenes is for to haue the thought or courage stedfaste
and sure without castynge it on dyuers thynges by ony varyen-
ge or chaungynge of tyme or of places. Perseuerauunce is a vertu
that establysshyth and confyrmeth the courage by a perfeccyon of
vertues that is in a man/& ben persyte by force of longnanymyte.

Reason is a vertue by the whiche a man commãudeth to do suche thynges as ben counceyled and dyspoled for to come to the ende/ whiche a man knoweth to be good & vtyle to be done and hadde.

¶ How Shepeherdes by calculacyon and speculynge do knowe ỳ.xij.sygnes in theyr courle reynynge & rulynge on the.xij. partes of mannes body/ and whiche ben good for lettynge of blode/ & whiche ben indyfferẽt/ or euyll for ỳ same. Ca. xxij.



Shepeher.

Some Shepeherdes saye that a mã is a lytel worlde by hym selfe/ for the lykenesse and symplytudes ỳ he hathe of the grete Worlde/ Whiche is the aggregacyon of the. ix. skayes iiij. elementes/ & all thynges in them conteyned. Fyrste a man hathe suche a lykenes in the fyrst mobyle that is the soueraryne skye/ and pryncypall parte of all the Worlde/ for lyke as in this fyrste mobyle the zodyake is deuyded in. xii. partyes that ben ỳ.xij. sygnes/ so mã is deuyded in.xij.partyes/ and holdeth of the sygnes euery parte of his sygne/ as this fygure sheweth. The sygnes ben these. Aries/ Taurus/ Gemini/ Cancer/ Leo/ Virgo/ Libra/ Scorpio/ Sagittarius/ Capricornus/ Aquarius/ & Pisces. Of the whiche/ thre ben of ỳ nature of fyre/ that is Aries/ Leo/ and Sagittarius. And thre of nature of the ayre/ Gemini/ Libra and Aqua-

rius. And thre of the nature of water/Cancer/Scorpio/and Pisces/And thre of the nature of ỹ erthe/Taurus/Virgo/and Capricornus. The fyrst is Aries gouerneth the heed/ & the face of man. Taurus the necke and the throte bole. Gemini the shulders/ ỹ armes/and the handes. Cancer the breest/sydes/mylte/ & lyghtes. Leo the stomake/the herte/and ỹ backe. Virgo the bely/and the entrayles. Libra the nauyll/the graynes/the partyes vnder the braunches. Scorpio the pryuy partyes/the genytales/the bladder/and the fundyment. Sagittarius ỹ thyghes onely. Capricornus the knees also onely. Aquarius the legges/ & frome ỹ knees to the heles and ankles. And Pisces hathe ỹ fete in his dompnyō. ¶ A man ought not to make incysyon ne touche with yron ỹ mēbre gouerned of one sygne the daye that the moone is in it/for fere of the grete effusyon of blode that myght happen/ne in lyke wyse also whan ỹ sonne is in it/for the daūger & peryll ỹ myght ensue.

¶ Hereafter folowyth the nature of the.xij.sygnes.

ARies is hote and drye/nature of fyre/and gouerneth the heed and face of man/good for bledynge whā ỹ moone is in it/saue in the partye that it ruleth.

¶ Taurus is euyll for bledynge.

¶ Taurus is drye and colde/nature of erthe/gouerneth ỹ necke and the knotte vnder the throte/and is euyll for bledynge.

¶ Gemini is euyll for bledynge.

¶ Gemini is hote & moyste/nature ayre/& gouerneth ỹ shulders/the armes/and the two handes/and is euyll for bledynge.

¶ Cancer is indyfferent for bledynge.

¶ Cancer is colde and moyste/nature of water/and gouerneth ỹ breste/the stomake/and the mylte/and is indyfferent (ỹ is to say) nother to good nor to badde for lettynge of blode.

¶ Leo is euyll for bledynge.

¶ Leo is hote and drye/nature of fyre/and gouerneth the backe & sydes/and is euyll for bledynge.

¶ Virgo is indyfferent for bledynge.

¶ Virgo is colde and drye / and nature of the erthe / & gouerneth the wombe / & the inwarde partes / and is not good nor very euyll for bledynge.

¶ Libra is ryght good for bledynge.

¶ Libra is hote and moyste / nature of the ayre / and gouerneth ỹ nauyll / the reynes and ỹ lowe partyes of the wombe / and is good for bledynge.

¶ Scorpius is indyfferent for bledynge.

¶ Scorpius is colde and moyste / nature of the Water / and gouerneth the membres of man / and is nother good nor badde for bledynge / but indyfferent.

¶ Sagittarius is good for bledynge.

¶ Sagittarius is hote and drye / nature of fyre / and gouerneth the thyghes / and is good for bledynge.

¶ Capricornus is euyll for bledynge.

¶ Capricornus is colde and dray / nature of erthe / and gouerneth the knees / and is euyll for bledynge.

¶ Aquarius is indyfferent for bledynge.

¶ Aquarius is hote and moyste / nature of ayre / and couerneth ỹ legges / and is nother good nor euyll for bledynge

¶ Pisces is indyfferent for bledynge.

¶ Pisces is colde and moyste / nature of Water / and gouerneth ỹ fete / and is nother good nor euyll for bledynge / but indyfferent in all causes

¶ Aries. Libra / and Sagittarius / ben ryght good.

¶ Cancer / Virgo / Scorpio / Aquarius / and Pisces / ben indyfferent / that is to saye nother good nor badde.

¶ Taurus / Gemini / Leo / and Capricornus bē euyll for bledỹge in all maner tymes or seasones.

¶ Apycture of phylonomye of mannes body / ỹ sheweth in what partyes the. vij. planettes haue dompnacyon in mā. Capi. xxij.



¶By this sayd fygure one maye vnderstande the partyes of mannes body / ouer the whiche ỹ planetes haue myght and domynacyon to kepe thẽ frome touchynge of ony yron / ne for to make incisyõ of blode in ỹ vaynes that procede in ỹ tyme whyle that the planet of the sayd partye is cõioyned w̃ ony other planet maleuolent without haupnge regarde of some good planet / that myght encõbre & let his euyll course. Also by this fygure we maye knowe the bones and Joyntes of all the partyes of the body / as well within as wout / of the heed / necke / sholder / armes / hãdes / sydes / breste / backe / flankes / thyghes / knees / legges / & of ỹ fete. The whiche bones shall be named and nombred here after / and it is called the fygure anothomye.

¶The names of the bones in a mãnes body / & the nombre of thẽ whiche is in all / two hondreth eyght and forty. Capi. xxiiij.

IN the toppe of the heed is abone that coureth ỹ brayne / the whiche Shepeherdes cal ỹ cappyall bone. In ỹ skolle ben two bones / whiche ben called parietales that holden

the brayne close and stedfaste. Wore lower in the brayne is a bone called the crowne of the heed/and on the one syde/and on the other ben two holes/ Within the whiche is the palys or rose bone. In ỹ partye behynde the heed ben.iiij. lyke bones/ to the whiche the chayne of the necke holdeth. The bones of the nose ben two. The bones of the shaftes aboue ben.xi. And of the nether Jawe ben two. Aboue the appositye of the brayne there is one behynde named collaterall. The bones of the teethe ben.xxx.eyght before.iiij. aboue/and.iiij. vnderneth sharpe edged for to cutte the morselles/ and there is.iiij.sharpe/two aboue and two vndernethe/and ben called conynes/ for they be lyke conyes tethe. After that be.xvi. that bē as they were hamers or gryndynge tethe/for they chawe and grynde the meet the whiche is eten/ & there is on euery syde. iiij.aboue and.iiij. vndernethe/and than the.iiij.teethe of sapyence on eche syde of the shaftes one aboue & one vndereth. In ỹ chyne fro ỹ heed downewarde ben.xxx.bones called knottes or Joyntes In the brest before ben.viij.bones/ and on euery syde.xij.rybbes. By the necke betwene the heed & the shulders bē.ii.bones named the sheres. After ben the two shulder blades. Frome the shulder to the elbowe in eche arme is a bone called the adiutor. Frome the elbowe to the hande on eche arme ben two bones that bē called cannes. In eche hande ben.viij.bones/ aboue the palme ben.iiij.bones/ whiche ben called the combe of the hande. The bones in the fyngers in eche hande ben.xv.in euery fynger thre. At the ende of the rydge ben the hocle bones/ wherto ben fastened ỹ two bones of the thyghes. In eche kne is a bone called the kne plate. From ỹ kne to the fote in eche legge ben two bones/called cannes or mary bones. In eche fote is a bone called the ankle or pynne of the fote/ behynde ỹ ankle is the hele bone in eche fote/ ỹ whiche is ỹ lowest parte of a man/ & aboue eche fote is a bone called ỹ holowe bone. In the planete of eche fote ben.iiij.bones. Than ben the combes of the fete in eche of the whiche ben. v.bones. The bones in the toes in eche fote ben the nombre of. xiiii. Two bones ben before the bely for to holde it stedfaste with the two braunches. Two bo-

nes ben in the heed behynde the eres called oculares. We rekē not the tender bones of the ende of the shulders nor of ỹ sydes / nor dyuers lytell grystels and spelders of bones / for they be comprehended in the nombre aboue sayd.

¶ Thus endeth ỹ nothomye. And here foloweth ỹ flubothomye. Also here after foloweth the names of ỹ vaynes / and where they reste / and how they ought to be letten blode.



¶ Ye may behold by this figure the nombre of the vaynes / and the places of them / whyche they ben / and how they ought to be letten blode for euery infyrmyte. But it is a mater all day nat to be vnderstande / but yf suche figure be euer before mens eyen / how they ought to be letten blode / & in what place / & no place / for that is the mater all / nor in quantyte / & what it be in euery figure / for it is the maner of the chirurgyen / & that he be not to bolde to lete blode where it ought not to be letten / nor to lyte / for than it ought to be letten / nor also than it be in the figure of the lome.

¶ The names of the places where the baynes be/are shewed by ꝑ letters sette in the margyne after the begynnynge of the mater after the fourme of the ꝑycture.

¶ The bayne in the myddes of the forehed wolde be letten blode for the ache and payne of the heed / and for feuers lytargy/and for the megryme.

B ¶ Aboute the two eeres behynde is two baynes/ the whiche ben letten blode for to gyue clere vnderstandynge/and vertue of lyghte herynge/ and for thycke brethe/and for doubte of meselry or lepry.

¶ ¶ In the temple ben two baynes called ꝑ arteryes for that they pante/whiche ben letten blode for to demynysshe and take awaye the grete replecyon and abundaunce of blode that is in ꝑ brayne that myght noye ꝑ heed & the eyen / & it is good agaynst ꝑ gowte megryme/& dyuers other accydentes that maye come to the heed

D ¶ Under the tongue ben two baynes that be letten blode for a sekenes named the sequamy & agaynst the swellynge / & appostomes of the throte/and agaynste the equynancy / by the whiche a man myght dye sodaynly/for defaute of suche bledynge

E ¶ In the necke ben two baynes called orygynalles / for ꝑ they haue ꝑ courle & abūdaūce of all ꝑ blode ꝑ gouerneth ꝑ body of mā/ & ꝑyncypally ꝑ heed/but they ought not to be letten blode wout ꝑ coūceyle of ꝑ surgyon/and this bledynge auayleth moche to ꝑ sekenesse of Lepry /whan it cometh ꝑyncypally of the blode.

F ¶ The bayne of ꝑ herte taken in ꝑ arme/profyteth to take away humoures or yll blode / ꝑ myght hurte ꝑ chābre of ꝑ herte or ꝑ apperteynaūce/& is good for thē ꝑ spytteth blode/& ꝑ bē shorte wynded/by ꝑ whiche a mā may dy sodaȳly/by defaute of such bledȳge

G ¶ The bayne of the lyuer taken in the arme taketh and lesseth the grete hete of the body of man/ and holdeth the body in helthe/ and this bledynge is profytable also agaynste the yelowe axes & appostome of the lyuer/and agaynst ꝑ pallye/where a man maye dye/by defaute of suche bledynge.

H ¶ Bytwene ꝑ mayster fynger ⁊ the leche fynger to let blode helpeth the doloures that cometh in the stomake ⁊ sydes/as botches and apposthoumes/and dyuers other accydentes that may come to those places by grete habundaunce of blode and humours.

I ¶ In the sydes bytwene the wombe and the braunche ben two vaynes/of the whiche that of the ryght syde is leten blode for the dropsye/and that of the lefte syde for euery sekenes that cometh aboute the mylte/and they sholde blede after the persones be fatte or lene/take good hede at foure fyngers nye the incysyon/and also they not to make suche bledynge wout ꝑ counseyll of the surgyon.

K ¶ In euery fote ben thre vaynes/of ꝑ whiche thre vaynes/one is vnder the ancle of the fote named sophane/the whiche is leten blode for to swage and put out dyuers humours/as botches and apposthomes that cometh aboute the graynes/⁊ it profyteth moche to women for to cause theyr menstruosyte to descende/⁊ delay emorroides/that cometh in the secrete places/and other lyke.

L ¶ Bytwene the wreste of the fote and the grete too is a vayne/the whiche is leten blode for dyuers sekenesse and inconuenyences/as the pestylence that taketh a persone sodeynly by the greate superabundaunce of houmours/and this bledynge muste be made within a naturall daye/that is to wete within .xxiiij. houres after ꝑ the sekenesse is taken of the pacyent/⁊ before ꝑ feuer come on hym/⁊ this bledynge ought to be done after ꝑ corpolence of ꝑ pacyent.

M ¶ In the angels of the eyen ben two vaynes/the whiche be leten blode for the reednes of the eyen/or watry/or that renneth contynually/and for dyuers other sekenesse that maye happen and come by ouer grete habundaunce of humours and blode.

N ¶ In the varne of the ende of the nose is made a bledynge/the whiche is good for a reed pympled face/as ben reed droppes/pustulus/small skabbes/and other infeccyons of the herte that may come therin by to grete replecyon ⁊ habūdaūce of blode ⁊ humoures/⁊ it auayleth agaynst popeled noses/⁊ other lyke sekenesses.

O ¶ In the mouthe in the gūmes ben foure vaynes/ꝑ is to wete two aboue and two bynethe/ꝑ whiche ben letten blode for ꝑ chau

fynge and canker of the moathe/and for tothe ache.

P ¶ Bytwene the lyppe and the chynne is a vayne that is letten bloor to gyue amendement to them that haue an euyll brethe.

M ¶ In eche arme ben.iiij.vaynes/of the whiche the vayne of ỹ heed is ỹ hyest/ỹ seconde nexte is frome the herte/ỹ.iij.is of ỹ lyuer/& the.iiij.is fro ỹ mylte/otherwyse called ỹ lowe lyuer vayne

B ¶ The vayne of the heed taken in that arme/ought to blede for to take awaye the grete replecyon and abundaunce of blode that maye anoye the heed/the eyen/or the brayne/& auayleth gretely for chaungeable hetes/and swellynges of the throte/& to thē that haue swollen faces and reed/and to dyuers other sekenesses that maye fall by to grete abundaunce of blode.

S ¶ The vayne of ỹ mylte otherwyse called ỹ lowe vayne sholde blede agaynst all feuer tercyens/and quartaynes/and in it ought to be made a wyde and lesse depe wounde thā in ony other vayne/for fere of wynde that it maye gader/and for a more inconuenyence for fere of a seno we that is vnder it/ỹ is called the lezarde.

T ¶ In eche hande ben.iii.vaynes/wherof that aboue ỹ thombe oughte to blede to take awaye the grete hete of thy vysage/and for moche thycke blode and humoures ỹ ben in ỹ heed/this vayne delayeth more than that of the arme.

V ¶ Bytwene the lytell fynger and the leche fynger is lettynge of blode that auayleth gretely agaynst all feuer tercyens and quartaynes/and agaynste flumes/and dyuers other lettynges that cometh to the pappes/and to the mylte.

X ¶ In eche thyghe is a vayne/of the whiche the bledynge auayleth agaynst the doloures and swellynges of the genytoures/and for te put out of mannes body humours that ben in the graynes.

Y ¶ The vayne that is vnder ỹ ancle of the fote without is named sciat/of ỹ whiche bledynge is moche worthe agaynst ỹ paynes of the flankes/and for to make auoyde and yssue dyuers humoures/whiche wolde gadre in the sayd place/and auayleth gretely to women/for to restrayne theyr menstruosyte/whan they haue to grete abundaunce.

¶ Thus endeth ỹ Nothomye and Fleubothomye of mannes bo-
dye/and how one sholde vnderstande them.

HEre before we haue sayd of the regarde of planettes
vpon ỹ partyes of man/ & the dyuysyon & nombre of
ỹ bones of mannes body / & now folowyth to knowe
whā ỹ ony man is hole or seke or dysposed in ony wy-
se to sekenesse. Wherfore thre thynges ben by ỹ whi-
che Shepeherdes knoweth whan a man is hole or seke/or dyspo-
sed to sekenes. yf he be hole / to mayntayne & kepe hym. yf he be
seke/to serche remedy to hele hym. yf he be dysposed to sekenesse to
kepe hym ỹ he fall not therin. And for to knowe eche of ỹ thre sayd
thynges/the sayd Shepeherdes put dyuers sygnes / Yelthe pro-
perly attēperaunce/accorde/ & equalyte of the. iiij. qualytes of mā/
Whiche ben hote/colde/drye/ & moyste. The whiche whan they bē
well tempred & egall ỹ one surmounte not the other / than ỹ body
of man is hole. But whan they ben vnegall & mysse tempred / & ỹ
one hath power one ouer another/ than a man is seke or dysposed
to sekenesse/ & they ben the qualytes that ỹ body holdeth of the ele-
mentes that they ben made and compoled of / that is to wete of
the fyre hete/of the water colde/ of the ayre moyste / and the erthe
drye. The whiche qualytes / whan one is dysordred fro the other
than the body is seke. And yf that one dystroye all the other/ than
the body dyeth/and the soule departeth.

¶ Sygnes by the whiche Shepeherdes knowe a man hole and
well dysposed in his body. Capitulo. xxv.

THe fyrst sygne wherby shepeherdes knowe a man to be
hole & well dysposed in his body/ is whā he eteth & dry-
keth well after the conuenaunce of ỹ honger and thyrst
that he hathe without makynge excesse. Also whan he
dygesteth lyghtly/and whan ỹ he hathe eten or dronke
troubleth & greueth not his stomake. Also whan he feleth good sa

noure and good appetyte in that he eteth and drynketh. Also whā he is hōgry and thyrsty at ỹ houres that he ought to ete & drynke. Also whan he reioseth hȳ with mery folke. Also whan they playe gladly in feldes and in woddes to take the swete ayre / and sporte in medowes by water sydes. Also whan he eteth gladly and with good appetyte of butter / chese / flawnes / shepe myke without leuynge of ony thynge in his dysshe to sende to the almesse house. Also whan he slepeth well without rauynge dremynge of his marchaūdyse. Also whan he feleth hym lyght / & that he walketh well Also whan he sweteth soone / and that he nyseth lytell or nothȳge. Also whā he is nother to fatte nor to lene. Also whā he hathe good coloure in his face / and that his wyttes ben all well dysposed for to do theyr operacyō / as his eyen for to se / his eres to here / his nose to smell. &c. ¶ And thus we leue of the conuenaunce of aege / ỹ dysposycyon of the body / and also of the tyme. Of other sygnes I say nothynge / but these ben ỹ mooste comyn / & ỹ ought for to suffyse for shepeherdes / & ỹ poore laye people / to knowe ỹ sygnes of helth.

¶ Sygnes contrary to them afore sayd / by ỹ whiche shepeherdes knowe whan they or other ben seke.

Fyrst whan he maye not well ete nor drynke / or that he haue none appetyte to ete at dyner and souper / or whan he fyndeth no sauoure in that he eteth or drynketh / or that he is hongry and maye not ete / whan his dygestyō is not good / or that it be to longe. Also whan he goth to chā bre moderately as he oughte to do. Also whan he is pensyue / sadde / sory / or heuy in ryght ioyous or cherefull cōpanyes / than sekenesse constrayneth a man to be thoughtfull. Semblably whan he maye not slepe nor take his reste aryght and at due houre with quyetnes / as is requysyte for all helthefull persones to haue. And also whanne his membres ben heuy / as his heed / his legges / and armes / with other membres. And

also whā he may not walke easely and lyghtly/ and ꝑ he speweth ofte/ and his coloure is pale or yelowe/ or whan his wyttes/as his eyen/his eres/and the other do not kyndely theyr operacyōs. Inlykewyse whan he may not labour and trauayle. Also whan he forgeteth lyghtly that whiche of necessyte oughte to be kept in memory/and whan he spytteth often/or whan his nosethyrlles aboundeth in superfluous humoures. And whan he is necligent in his workes/and whan his flesshe is blowen or swollen in ꝑ by sage/in his legges/or his fete/or whan his eyen bē holowe in his heed. These bē the sygnes that sygnyfyeth a man beynge in sekenesse/ and who that hathe moost of the forsayde sygnes moost is infecte with sekenes.

¶ Other maner of sygnes almoste semblable to them abouesayd and sheweth the repleccyon of euyll humoures/for to be purged of them. Capitulo. xxvi.

Repleccyon is a fulnesse of euyll humoures & dyspolycyon of sekenesse āfter ꝑ oppynyon of shepeherdes/ of the whiche repleccyon is to knowe how to purge ꝑ sayd humoures that they engendre no sekenes/ & ben knowen by ꝑ sygnes that foloweth. ¶ Fyrst whan a man hath ouer grete redness in his face/in his handes/or in his nayles/hauynge also his vaynes full of blode/ or bledeth tomoche at the nose/ or to often/or hath payne in the forehed. Also whā his eeres soūdeth/ & whan his eyen watereth or be full of gummie/ & hath his vnderstandynge troubled/& whan the pouls beteth to fast/ & whan the bely is longe resolute & laxe/and whan one hath ꝑ syght troubled/ and etynge also without appetyte. And by al these & other sygnes be forsayd one maye knowe the body euyll dysposed/ and full of corrupte humoures superfluous and euyll.

¶ A dyuysyon and regyment of tyme the whiche Shepeherdes vseth/after that the season & tyme requyreth. Capi. xxvij.

For to remedy the sekenesses and infyrmytes that a man hathe/ & to kepe hym from them that be doubted to come Shepeherdes saye that the tyme naturally chaungeth foure tymes in the yere/ and so they deuyde the yere in foure quarters/that is vere/somer/herueſt/ & wyter. And in eche of these quarters they gouerne them as the seasons requyreth to theyr myndes/and the better it is for them. And as ỳ season chaũgeth/so chaungethey theyr maner of lyuynge and doynge/ & saye that chaungynge of tyme without takynge good hede often engẽdreth infyrmytees for that in one tyme behoueth not to vse some meetes ỳ ben good in another tyme/as ỳ vsed in wynter is not all good in somer/ & so of ỳ other seasons. ¶ And for to knowe ỳ chaũgynge of tyme after these sayd quarters or seasons/ they cõsyder the course of the sonne by the.xij.sygnes/and saye that euery of ỳ sayde foure quarters and seasons dureth. iij. monethes/and that the sonne palleth by thre sygnes/that is to wete in pryme tyme by Pisces/Aries/and Taurus/and these ben the monethes/February/Marche/ and Apryll/ that the erthe and trees reioyseth and chargeth with grene leues and floures/that it is a pleasure to beholde. In somer by Gemine/Canser/ & Leo/and ỳ monethes ben/ Maye/June/and July/that the fruytes of the erthe groweth & rypeth. In herueſt by Virgo/Libra/and Scorpio/ and the monethes ben Auguste/ Septembre/ and October/that the erthe & trees dy chargeth fruytes & leues/ and that tyme eche felleth & gadereth ỳ fruytes. In Wynter by Sagittarius/Capricornus/ and Aquarius/ and the monethes ben Nouembre/ Decembre/ & January/ that the erthe and trees ben as deed and vnclothed of leues/fruytes/ & of all greneneſſe. After the whiche.iiij.seasones/ Shepeherdes deuyſen the tyme that mã may lyue in.iiij.aeges as youthe/strength/and decryppte/ and ben lykened to the foure seasones of the yere. That is to Wete/youthe to prymetyme that is hote and moyste/ and as the herbes and trees of the erthe groweth/ so dothe man in youthe vnto. xxb. yere growe of body/in strength/beaute/ & bygour. Strẽgth is lykened vnto somer/hote

and drye / and the body of man is in foyce and vygoure / and enry-
pethe vnto. xlb. yere. Age is compared vnto the tyme of herueſt /
colde and drye that man leueth of growynge and febleth / & thyn-
keth how to gader and ſpare for fere of defaute and nede that he
cometh to ſtouppynge aege / and dureth to. lvi. yeres. Decrepyte is
lykened to the ſeaſon of wynter / colde and humyde by abundaūce
of colde humours & defaute of naturall hete / in the whiche tyme
man ſpendeth that whiche he had gadered and kepte in tyme paſ
ſed / & yf he haue ſpared nothynge / he abydeth poore & naked / as ȳ
erthe and trees / & dureth vnto. lxxij. yere or more. ¶ Prymetyme
is hote and moyſte / nature of ayre / and complecyō of ȳ ſanguyne
Somer is hote and drye / nature of fyre / & complecyon of the cole-
ryke. Herueſt is colde and drye / nature of erthe / and complecyon
of the melancoly. Wynter is colde and moyſte / nature of Water / cō-
plecyon of the flumatyke. Whan complecyon is well proporcy-
oned / it feleth it ſelfe better diſpoſed in ȳ tyme ſemblable to it thā
it dothe in other tymes. But for that euery man is not well cōplec
cyoned / they ought to do as Shepeherdes done / that is to take re-
gyment to kepe them ſelfe after the ſeaſones / and gouerne them
by theyr rules & techynges / the whiche they vſe in euery quarter
of the yere for to lyue the longer / wyſelyer / and meryly.

¶ The regement for prymetyme Marche / Apryll / and Maye.

IN prymetyme Shepeherdes kepe them ſelfe metely
well clothed / not ouer colde nor ouer hote / as with lyn-
ſay wonſay / dowblettes of Fuſtyan / & gownes of mete
ly lengthe furred with lambe mooſt comynly. In this
tyme is good lettynge of blode to auoyde the cupll humours that
were gadered in the body the Wynter tyme. yf ſekenes happen in
prymetyme it is not of his nature / but procedeth of ȳ humoures
gadered in the wynter paſſed. Prymetyme is a temperate tyme
to take medecynes for them that be corporate & full of thycke hu-
mours / to purge them. In this tyme they ought for to ete lyght

meeteſt that refreſſheth/as chekens/kyddes with vergyous/ bo-
rage/ betes / yolkes of egges / egges in mone ſhyne & poched / ro-
ches/perches / pykereles/ & all ſcaled feſſhe. Drynke temperate
wyne/bere/or ale/ſo that they be not ſtronge nor ouer ſwete/for in
this tyme all ſwete thynges ought not to be vſed/& a man ought
not to ſlepe longe in the mornynge / and not on ỹ daye. The ſhepe
herdes haue a generall rule/or cuſtome for all ſeaſones/that auay
leth moche agaynſte all infyrmytes and ſekeneſſes/ that is not to
loſe his appetyte for etynge/and neuer for to ete without honger.
Alſo they ſaye that all maner of fleſſhe & fyſſhe is better roſted thã
ſoden/ and yf they ben ſoden to broyle them on a grydeyron / or on
the coles/and they ben the more holſomer.

¶ The regyment for the tyme of ſomer/ June/ July/ & Auguſte.

The ſhepeherdes in ſomer ben clothed wt lyght gownes
and ſyngle/they ſhyrtes & ſhetes that they lye in ben
lynnen/for of all clothes it is ỹ coldeſt/they haue dow-
blettes of ſylke / of ley/or of canuas manerly made/ &
they ete lyght meetes/chekens with vergyous/yonge hares/ra-
bettes/lectuſe/ purcelayne/melõs/ gourdes/ coucombres/peres
plummes / and ſuche fyſſhes as are named before. And alſo they
ete of meetes that refreſſheth. Alſo they ete lytell and often / they
breke theyr faſte or dyne in the mornynge or euer the ſonne aryſe/
and go to ſouper or it deſcende/ and they ete often of ỹ aboue ſayde
metes/and ſourer for to gyue them an appetyte. They ete but ly-
tell ſalte metes / & refrayne them from ſcratchynge / they drynke
many tymes freſſhe Water ſoden with ſugercandy/and alſo with
other refreſſhynge waters/and they do it alwaye whan that they
ben greately thyrſty/ſaufe onely at dyner and at ſouper tyme/ for
than they drynke feble grene wyne/or ſyngle bere/or ſmall ale. Al
ſo they kepe them frome ouer greate trauayle/or ouer forſynge of
them ſelfe/for in this tyme is nothynge more greuous nor conta-
geous than chauffynge. In this tyme and ſeaſon they do eſchewe

the company of women/and they bathe them ofte in colde water/ to aswage the hete of theyr bodyes enforced by labourers. Alway they haue with them suger candy/or other suger and dragges/ wherof they take lytell and often/and eche daye in the morynge they forcethem by coughynge and spyttynge to voyde fleumes/ and voyde them aboue & by lowe the beste ỹ they maye/ & washe theyr handes with freshe water/theyr mouthe and vysage.

¶ The regement for herueste/ Septembre/Octobre/ & Nouẽbre.

In herueste Shepeherdes be clothed after the maner of prymetyme/saufe theyr clothes ben a lytell warmer. In this tyme they do theyr dylygence to purge & clense thẽ & lettynge thẽ blode to tẽpre ỹ humoures of theyr bodyes. For it is ỹ moost cõtagyous tyme of ỹ yere/in ỹ whiche perylous infyrmytes happeneth and cometh & therfore they ete good holsome metes/as capons/hennes/yonge pegyons that begynne to flye/and drynketh good wynes and other good drynkes/without makynge excesse. In this tyme they kepe them fro etynge of fruytes/for it is a daungerous season for ayres/& they saye that he had neuer ayres that neuer ete frupte. In this tyme they drynke no water/and they put no parte of them in colde water/but theyr handes and theyr faces. They kepe theyr hedes fro colde in the nyght & morynge/and slepe not in ỹ noone tyme and kepe them fro ouer grete trauayle/and endure not to moche honger nor thryste/but ete whan it is tyme/& not whan theyr mawes be full.

¶ The regymẽt for wyntertyme/Decẽbre/January/& Febuary

The shepeherdes in wynter bẽ clothed in thycke gownes of roughe clothe hye shorne well furred with fore. For it is the warmest furrynge that is/and cattes/conyes/lãbes/& dyuers other thycke furres ỹ ben good & holsome

In the tyme of wynter Shepeherdes do ete befe/porke/& braune hartes/hyndes/and all maner of venyson/pertryches/felaũtes/hares foules of the ryuer/and other meetes that they loue beste. for that is the season of the yere that nature ſuffereth mooſt grete plente of vytayle/for the naturall hete that is drawen within the body. In this tyme alſo they dryke ofte ſtrõge wynes after theyr complecyõ/baſtarde wyne/or oley. Two or thre tymes in ỹ weke they vſe good ſpyces in theyr metes. For this is the mooſt holſome tyme of all ỹ yere/in ỹ whiche cometh no ſekeneſſe/but by grete exceſſes and outrages done to nature/or by euyll gouernynge. Shepeherdes ſaye alſo that pryme tyme is hote and moyſte of ỹ nature of ayre/complecyon of the ſanguyne/and that in the ſame tyme nature reioyſeth/and the poores openeth/and the blode ſpreadeth throughe ỹ vayns more than another tyme. Somer is hote and drye of the nature of the fyre/and complecyon of colerike/in the whiche tyme one ought to kepe him fro all thynges ỹ moueth to hete/all exceſſe and hote metes. Herueſt is colde and drye of nature of erthe/and complecyon of melãcoly/in ỹ whiche tyme one ought to kepe hym frome doynge exceſſe more than in other tyme for daunger of ſekeneſſe/to the whiche that tyme is diſpoſed. But wynter is colde and moyſte of the nature of water/and complecyon of flumatyke/thã a man ought to kepe hym warme/& meanely for to lyue in helthe. ¶ Here it ought to be noted ỹ a mã is made and fourmed of.iiij.elementes/of the whiche one hath domynacyon alwayes aboue the other. And that man on whome the fyre domyneth is ſayde colerike(ỹ is to ſaye)hote & drye. He on whome the water hathe domynacyon is ſayd colde and moyſte(that is to ſaye)flumatyke. And he on whom the erthe reygneth is ſayd melancolyke(that is to ſaye)colde and drye. Of the whiche complecyons ſhall be ſpoken in the begynnynge of the phyſonomye more largely.

¶ Regyment of Shepeherdes of certayne thynges good for the body of man/& of other thynges contrary to ỹ ſame. Ca. xxviij.

¶Good for ỹ brayne/to fauour ỹ ſmel of muſke/quybybes/cama mell/to drynke wyne meſurably/to ete ſage not tomoche/to couer thy heed/ofte wallhynge of thy handes and fete/ meſurable walkynge/meſurable ſleppynge/to here ſwete noyſes of mynſtralſy or ſyngynge/to ete muſtarde & peper/to ſmell the reed roſe/& waſche thy temples w̄ water of reed roſes. ¶Euyll for ỹ brayne / all maner braynes of beeſtes/ glotony/dronkennes /late ſouper/ to ſlepe moche after meet/corrupte ayre/anger/ heuynes/ to vncouer thy heed/to ete ſoftly/tomoche hete/tomoche wakỹge/ tomoche colde/ mylke/cheſe/nuttes /to ete or thou be an hongred / bathynge after meet/onyons / garlyke / grete noyſe / to ſmell to a whyte roſe/ & moche ſterỹge. ¶Good for ỹ eyen/ỹ reed roſe/beruayne/rewe/ fenel/ſalendyne/eufrage/pympernell/oculi criſti / to plũge thyne eyen in clere water / ofte to loke on grene colour / meſurable ſlepe/ to loke in a fayre glaſſe/ofte to waſche thy handes & fete/make the ſtomake well defyed/& to loke ofte on golde. ¶Euyll for the eyen/ pouder/garlyke onyons/ honger/ lekes/ wakynge/ wynde/ hote ayre/colde ayre/dronkennes/glotony/mylke/cheſe / moche beholdynge of bryght thỹges(as well reed as whyte)muſtarde/ anone to ſlepe after meet/tomoche ſlepỹge/to moche wakynge/ tomoche lettynge of blode/colde wortes/ ſmoke / all thynges ỹ is pepered/ lechery/an hote fyre before ỹ ſyght/ euyl bakē bred/duſte tomoche wepynge. ¶Good for ỹ throte/hony ſuger/ butter w̄ a lytell ſalte/ lycoras/to ſuppe ſofte egges / ypope / meane meaſure of etynge & drỹkynge/& ſuger cādy. ¶Euyll for ỹ throte/muſtarde/ mochelyenge vpon ỹ breſte/peper/anger/ all fryed meetes/ all thynge roſted/lechery/moche wakynge/to moche reſte/moche drỹke/ moche thyrſt/moche rennynge/ ſmoke of enſence / olde cheſe/ hete/ colde/ & all thỹges ỹ bē ſoure. ¶Good for ỹ herte/ſaffron/borage/laughynge/lope/muſke/cloues/galyngale/nutmygges/ỹ reed roſe/ỹ vyolet/ſuger/maces before all other thynges. ¶Euyll for ỹ herte benes/peſen/lekes/ garlyke/onyons/ heuynes/anger/ drede/ tomoche beſynes / trauayle/to drynke colde water after laboure/euyll tydynges. ¶Good for the ſtomacke/reed myntes/reed roſes

comyn/ſuger/ſage/wormewode calamynte/to bonet euery quar-
ter ones/grete hõger/euery daye to ſtande after meet/& ofte wal-
kynge after meles/euery colde thynge/galyngale/notmygges/
bynegar/peper/& meſurable ſlepe. ¶Euyll for the ſtomacke/all
ſwete thynges/for they make the ſtomacke to ſwell/nuttes/olde
chele/mylke/hony/mary of bones ỹ ben not well ſoden/to ete or ỹ
be an hungred/to ete meeo ỹ is not well baken/& all rawe
fleſſhe/ſtỹke/heuynes/drede/thought/ouer grete trauayle/ſtou-
pynge/fallynge/& all fryde meetes/tomoche bathỹge after meet/
& tomoche caſtynge/ete whã ỹ art ouer hote other of feuer or of tra
uayle/all mylke of beeſtes is euyll ſaue of gotes. ¶For ache of ỹ
wombe/take tãſey/rewe/& ſotherne wode/& ete it w̃ ſalte faſtỹge
whan ỹ arte afret/& it wyll do it awaye. ¶For to reſtore ỹ lyuer/
take a quãtyte of wylde tanſey & ſtãpe it/& drynke it w̃ wyne or ale
ix.dayes or more/& it ſhall amẽde. ¶For fatnes aboute a mannes
herte/take ỹ Juce of fenell & hony/& ſethe thẽ bothe togyder tyll ỹ
it be harde/& ete it at euen & at morne/& it ſhal auoyde ſoone. ¶For
hardenes of ỹ wõbe/take.ij.ſponefull of ỹ Juce of yuy leues and
drynke therof.iiij.tymes in ỹ daye/& ỹ ſhall be hole. ¶For wynde
in ỹ ſtomake. Take comyn & bete it to powder/& mynge it w̃ reed
wyne/& drynke it laſt at nyght thre dayes & he ſhalbe hole. ¶For
ỹ dropſy/take chykewede/clythers/ale/& otemele/& make potage
therwith/& vſe it.ix.dayes/& euery daye freſſhe/& he ſhalbe hole.
¶A good drynke for ỹ peſtylẽce/take & waſſhe clene a lelly rote/&
boyle it in whyte wyne tyl ỹ one halfe be waſted/& thã gyue it to ỹ
ſeke to drỹke/& he ſhall breke out full of bladders/as he were brent
or ſcalded w̃ hote water/& thã they wyl drye/& ỹ plone ware hole.

¶Here folowethỹ.iiij.elemẽtes/& .iiij.cõpleccyõs of mã.ca. xxix.

Ayre/fyre/erthe/& water. The.xxiiii.houres of the daye & the nyght ruleth ſanguyne/
colerike/melancoly/& flumatyke. Syxe houres after mydnyght blode hathe the ma
ſtery/& i the.vi.houres before noone colour reygneth/& .vi.houres after noone reygneth
melancoly.vi.houres before mydnyght reygneth the flumatyke.

¶Here folowethe gouernaunce of helthe. Ca. xxx.

HE ỹ wyll be hole & kepe hym fro sekenes
And relyste the stroke of pestylence
Let hym be glad & voyde all heuynes
Flye yll ayres/eschewe ỹ presence
Of infecte places/causynge ỹ vyolence
Drynke good wynes/of holsome metes take
Smell swete thynges/and for thy defence.
Walke in clene ayre/& eschewe ỹ mystes blake.

¶ With voyde stomake/outwarde the dresse
Rysynge vp erely/With fyre haue a sustence
Delyte in gardyns/for the grete swetnes
To be well cladde/do thy dylygence
Kepe well thyselfe/frome inconuenyence
In stewes ne bathes/no soiourne thou make
Openynge of ỹ poores/this dothe grete offence
Walke in clene ayre/& eschewe the mystes blake.

¶ Ete no rawe flesshe/for no gredynes
And frome fruyte/kepe thyne abstynence
Pullettes/and chekyns/for theyr tendernes
Ete thou with sauce/spare for none expence
Uergyous vyneyger/and the influence
Of holsome spyce/I dare vndertake
The morowe slepe/called golden in sentence
Gretely helpeth/agaynst ỹ mystes blake.

¶ For helthe of body/couer fro colde thy heed
Ete no rawe metes/take good hede there to
Drynke holsome wyne/fede the on lyght breed.
With an appetyte/ryse frome thy meet also
With women aged/flesshely haue not to do
Upon thy slepe/drynke not of the cuppe
Gladde to warde bedde/at morowe bothe two

And vse neuer/late for to suppe.

¶ And yf so be/that leches the fayle
Than take good hede to vse thynges thre
Temporate dyet/temporate trauayle
Not malycyous/for none aduersyte
Meke in trouble/gladde in pouerte
Ryche with lytell/content with suffysaunce
Neuer grutchynge/mery lyke thy degre
yf physyke lacke/make this thy gouernaunce.

¶ To euery tale soone gyue thou no credence
Be not hasty/ne sodaynly vengeable
To poore folke/do thou no vyolence
Curteys of language/of fedynge mesurable
On sondry meetes/not gredy at the table
In fedynge gentyll/prudent in dalyaunce
Close of tongue/of worde not deceyuable
To saye the beste set alwaye thy pleasaunce.

¶ Haue in hate/mouthes that ben dowble
Suffre at thy table/no detraccyon
Haue dyspyte of folke/that make trouble
Of false rauenoures/and adulacyon
Within thy place/luffer no deuycyon
With thy housholde/it shall cause encrease
Of all welfare/prosperyte and foyson
With thy neyghboures/lyue in reest and peas.

¶ Be clenly cladde/after thy estate
Passe not thy bondes/kepe thy promyse blyue
With thre folke/be not at debate
fyrst with thy better/beware for to stryue
Agaynst thy felowe/no quarell to contryue

With thy subiecte to stryue it were shame
Wherfore I counceyle/pursue all thy lyue
To lyue in peas/and get the a good name

Fyze at mozowe/and to warde bedde at eue
Agaynste mystes blake/and ayze of pestylence
Be tyme at masse/thou shalt the better cheue
Fyrst at the rylynge/to do god reuerence
Vysyte the pooze/with entyze dylygence
On all nedy/haue compassyon
And god shall sende grace and influence
The to encrease/and thy possessyon.

¶ Suffer no surkytes/in thy house at nyght
Ware of tere soupers/and of grete excesse
Of noddynge heddes/and candel lyght
Of slouthe at mozowe/and slumbrynge ydlenesse
Whiche of all vyces/is chefe pzotresse
Voyde all dzonkerdes/lyers/and leehoures
Of all vnthzyfty exyle the maysteresse
That is to saye dyce/playes/and hasadoures.

¶ After meet beware/make not to longe slepe
Heed fote/and stomake/pzeserue aye fro colde
Be not to pensyue/of thought take no kepe
After thy rent/gouerne thy housholde
Suffre in tyme/in thy ryght be bolde
Swere no othes/no man to begyle
In youthe be lustly/and sad whan thou arte olde
No wozldely Joye/lasteth but a whyle.

¶ Dyne at mozowe/befoze thyne appetyte
Clere ayze and walkynge/maketh good dygestyon
Bytwene meles dzynke not/foz no fro wazde delyte

But thyrste of trauayle/gyue the occasyon
Ouer salte meet/dothe grete oppressyon
To feble stomakes/Whan they can not refrayne
Fro thynge contrary/to theyr complecyon
Of gredy handes/ꝑ stomake hathe grete payne.

¶Thus in two thynges/standeth all thy Welthe
Of soule and body/Who lyste them sewe
Moderate fode gyueth to man his helthe
And all surfettes/he dothe than eschewe
And charyte/to the soule is due
This receyte/bought is of no potycary
Of mayster Anthony/ne of mayster Hewe
To all in dyfferent/rychest dyetary.

¶Nescio quo ceco lenta papauere dormit
Mens:que creatorem nescit iniqua suum
Ēn eterum toto/lingua crucifigitur orbe
En iterum patitur dira flagella deus
factorem factura suum stimulante tyranno
Delictis factis deserit orba suis
Inde fames venit/inde discordia regnum
Inde cananeis preda cibusq; sumus
Inde premit gladius carnalis spiritualem
Et vice versa spiritualis eum
Hinc subito atropos predatrix occupat artus
Nec sinit vt doleat penitetq; miser
Jure vides igitur ꝑ recta ligamina nectit
Immundus mundus hec duo verba simul.

¶Thus endeth the physyke/and the regyment of helthe of Shepeherdes. And here after consequently shall folowe the astrology of Shepeherdes. Capitulo. xxxi.



Celum celi domino terrā autem dedit filijs heminum. Non mortui laudabunt te domine: neqꝫ omnes q̄ descendunt i in fernū. Sed nos qui viuimus benedicim⁹ domino. Quoniā videbimus celos tuos: opera digitorum tuorum: lunam et stellas que tu fundusti. Quia subiecciſti omnia ſub pedibus noſtris: oues et boues vniuerſas insuper et pecora campi. Volucres celi et piſces maris: qui perambulant ſemitas maris. Domine dominus noſter: q̄ admirabile eſt nomen tuum in vniuerſa terra.

Thoſe that wyll as Shepeheherdes that kepe ſhepe in ỹ felde/ without knowynge one letter/ ſawe onely by ſome fygures that they make in lytell tables of Woode/ haue knowlege of ỹ mouynges and prophetes of the heuens

And dyuers other thynges cõteyned in this p̃sent compost and kalender of Shepeherdes/the Whiche is extracte & composed out of theyr kalenders & put in lettre/so ỹ eche other may cõpryse and knowe as they do/ỹ thynges aboue sayd. Fyrst one ought to knowe what the fygure is/the dyspolycyon of the Worlde/the nõbre & wordre of the elementes/& the mouynges of the skyes appertayneth to be knowen of euery man of fre condycyon and noble wytte For it is a fayre thynge/delectable profytable/and honeste/and therwith it is necessary to haue dyuers other knowleges/specyally the astrology of Shepeherdes/Whiche sheweth how ỹ worlde is rounde as a ball. And after wyse men saye there is nothynge so roũde as it. For it is rounder than ony thynge artyfycyall. And more ouer in this Worlde we se no thynge ne neuer shall that is so Juste and egally rounde as it selfe is/and is composed of the heuen and the.iij. elementes in.v. pryncypall partyes. After that a persone ought to knowe that the erthe is in the myddes of ỹ worlde for it is the heuyest element. Upon the erthe is the Water or the see/but it couereth not all the erthe/to thende that men and bestes maye lyue therin/and the partye that is vncouered is called the face of the erthe/for it is as the face of man alwayes vncouered/and the partye that is couered with Water is as the body of man that is clothed and hydde. On the water is the ayre than encloseth the erthe and the Water/and is deuyded in thre regyons one is lowe where as enhabyteth beestes and bydes/another meane where as ben the cloudes/the Whiche make the impressyons as lyghtynges/thonders/& other/& is alway colde. the thyrde is ỹ hyest/Where as is neyther Wynde ne rayne/nor tempest/ne other impressyon/and there be some moũtaynes ỹ atteyneth vnto it/as is Olympus that reacheth the hyest regyon of the ayre/& the element of fyre Wounteth vnto the skye/and ỹ elementes sustayneth the skyes as the pyllers or postes susteyneth a house. Of suche mountaynes is one in Affryke named Athlas. After that is the element of fyre that is neyther flambe ne coles/but is pure and inuysyble/for the grete bryghtnes/for of so moche as the water is

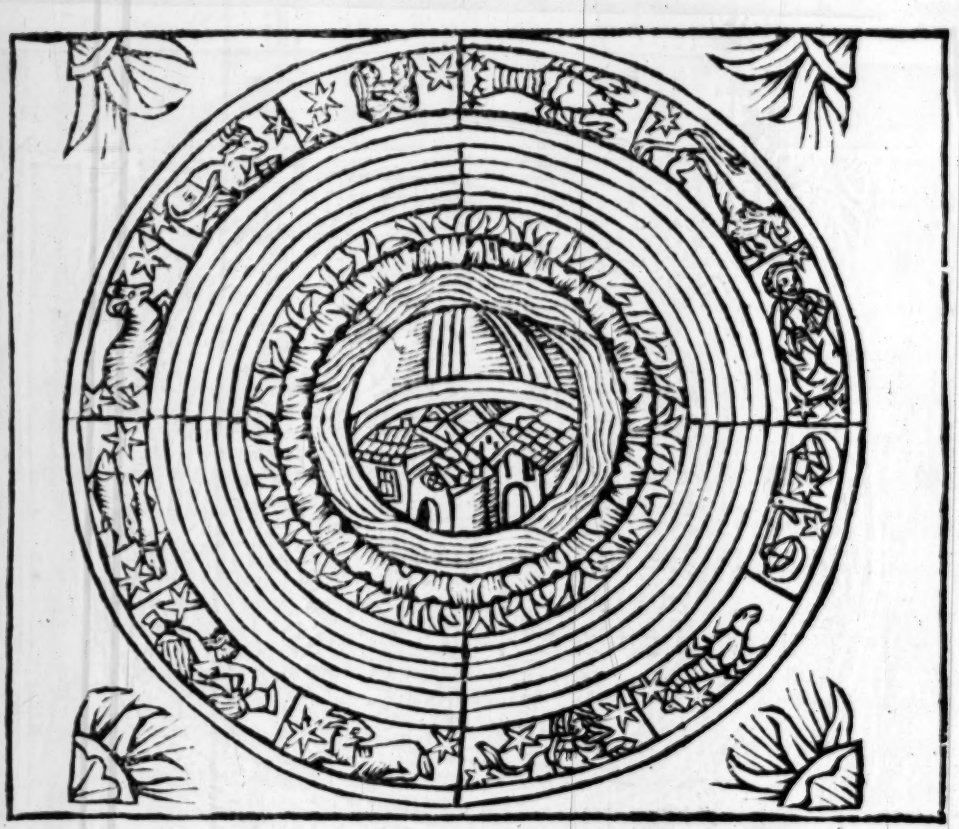
more clere and lyghte than the erthe / and the ayre more clere and lyght than the water of somoche the fyre is more clere / lyght and fayrer than the ayre / and the skyes in equypolent ben more clerer / lyghter / and fayrer than the fyre / the whiche tourneth with ỹ mouynges of the heuens / and the nexte regyon of the ayre also / in the whiche is engendred cometes that bē called sterres / for that they ben shynynge and moueth as the sterres. After ỹ sayenge of some Shepeherdes ỹ fyre is inuysyble for his subtylyte and not for his clerenes / for of asmoche as a thynge is more clere of somoche it is more vysyble / for we se the skyes well / but not the fyre / for it is ouermoche more subtyle than ỹ ayre that is inuysyble for ỹ same cause / the erthe and the water ben thycke / and therfore they bē vysyble. The skyes ben nother properly heuy nor lyghte / harde nor softe / clere nor derke / hote nor colde / swete nor soure / coloure nor sonne / nor suche other qualytes / sauf that they ben hote in vertue for they maye cause heet here bynethe by theyr lyghtnesse / mouynges / & influences / and bē improperly harde / for they may not be deuyded nor broken. And also they ben improperly coloures of lyghte in some partyes / and ben thycke / as ben the partyes of the sterres. In the whiche there maye no sterre nor other partye be adiusted and put to nor none maye be dymynysshed nor taken awaye / and they maye nother encrease nor waxe lesse / or be of other fygure thā roūde / nor they maye not chaunge / empayre / nor waxe olde / nor be corrumped nor altered / but in lyghte onely / as in tyme of eclyps of the sonne and the mone / nor they maye not reste and stande styll / nor tourne ony other wyse / later nor sooner / in partye nor in al / nor behaue thē other wyse / thā after theyr comyn cours / but by myracle deuyne / and therfore the sterres and skyes ben of another nature than the elementes and the thynges of them composed / the whiche ben tranlmutable and corruptyble. The elemētes and all thynges of them composed ben enclosed with the fyrst skye / as the yolke of an egge is enclosed within the whyte / and ỹ fyrste skye is enclosed of the secōde / and the seconde in the thyrde / and the thyrde in the fourthe / and so of other. The fyrst skye nexte

the elementes is the skye of the mone. Nexte it is the skye of Mercury. And nexte it the skye of Uenus. Than is the skye of ỹ sonne. And than nexte that the skye of Mars. Than is the skye of Jupiter. And than nexte after that is the skye of Saturne. And thus ben the skyes of the planettes after theyr order. The eyght skye is of sterres fyxed/and they ben called so for that they moue more regulerly and after one guyse than the planettes do. Than aboue ỹ is the fyrste mobyle/in the whiche nothynge appereth ỹ Shepeherdes mayse. Some shepeherdes saye that aboue these.ix. skyes is one immobyle/for it tourneth not/and aboue that is one of cryst tall/ouer the whiche is ỹ skye imperyall/in ỹ whiche is ỹ throne of god/of ỹ whiche skye shepeherdes ought not to speke/but onely of the fyrste mobyle/and that it conteyneth all togyder called ỹ worlde. ¶ Of one thynge they meruayle moche/that is how god hathe dystrybuted the sterres/that he hathe put none in ỹ nynthe skye/and hathe put somany in the eyght skye/that they may not be nombred/and in eche of ỹ other.viij.but one onely/as afore sayd of the sonne mone and sterres/as euedently appereth in ỹ fygure folowynge here after.

¶ Here after the grete mayster Shepeherde sheweth more playnly of the foure elementes/and of the symplytude of the erthe and how that euery planet is one aboue anothe/and telleth whiche of them ben malculyne/as these.v. Saturne/Jupyter/Mars/Sol/and mercury. And of two femynyne/as Uenus & Luna/& whiche of thē is northly & southly/& whiche bē oryentall or occydētall Capitulo. xxxij.

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¶ Of the mouynges of the skyes and planettes.



Some mouynges ben of the skyes and planettes that
excedeth the vnderstandynge of shepeherdes as the
mouynge of the fyrmamente in the whiche ben the
sterres agaynst the fyrste mobyle in an hondred yere
one degree/and the mouynge of the planettes in their
epilcycles/of the whiche how well that shepeherdes be not ygno-
raunte of all/yet they make no mencyon here/for it suffyseth them
onely of two/wherof the one is frome ozyent in to the occydent a-
boue the erthe/and fro occydent in the ozyent vnder it/that is cal-
led the dyurnall mouynge/that is to saye that it maketh frome
daye to daye.xxiiij.houres/by the whiche mouynge the.ix.skye
that is the fyrst mobyle draweth after and maketh the other sky-
es to tourne that ben vnder it. The other momente is of the.vij.
planettes/and is frome occydent to ozyent aboue the erthe/and
frome ozyent in to the occydent vnder it/and is contrary to ỹ fyrst/

and ben the two mouynges that Shepeherdes knowlegeth / and how well that they ben oppolytees / yet moue they contynually / and ben possyble / as it is shewed by ensample. If a shyppe on the see came fro oryent in to occydent / and that he of his owne mouynge wente in the shyppe softly towarde oryent / this man sholde moue a double mouynge / wherof one sholde be of the shyppe and of hym selfe togyder / and the other sholde be of his owne mouynge that he maketh softly towarde oryent. Semblably the planettes ben transporteed with theyr skye from oryent in to occydent by the dyurnall mouynge of the fyrst mobyle / but later and other wyse than the fyxed sterres / by that that eche planet hath his propre mouynge contrary to the mouynge of sterres / for the moone maketh a course lesse in a monethe about the erthe than a sterre fyxed / and the sonne a course lesse in a yere / and the other planettes in certayne tyme eche after the quantyte of his mouynge. Thus it appereth that the planettes moue .ij. mouynges. Some Shepeherdes saye / pose by ymagynacyon that all the skyes ceased to moue of the dayly mouynge / the mone wolde make a course in goynge fro me the occydente in to the oryent in as moche tyme as lasteth now .xxvij. dayes / and .viij. houres / and Mercury / Uenus / and Sol / wolde make in lyke maner course in the space of a yere / and Mars in two yere or theraboute / & Saturne in .xxx. yere or there aboute. For now they make theyr course or reuolucyons / and accomplysshe theyr propre mouynges in the tyme here named. The propre mouynge of planettes is not streyght fro me occydent to oryent / but it is a syde waye / and Shepeherdes se them sensyble / for whan they se the mone before a sterre one nyght / the seconde or the thyrde nyght / it is behynde not streyght towarde oryent / but shall be drawen one tyme towarde Septemtryon / and another tyme towarde myd day / & this is bycause of the latytude or largenesse of the zodyake / in the whiche ben the .xij. sygnes / vnder whome the planettes reygneth.

¶ Of the equynoccyall and zodyake that ben in the .ix. skyes that



In the concaue of the fyrst mo-byle shepeherdes ymaginech to be the. ij. cyrcles / and they ben there royall / the one is as smal as a thred and it is called equynoc-cyall / & the other is large in maner of a gyrdle / or as a garlande of floures / Whiche they do call ỹ zo-dyake / and these two cyr-cles deuydeth ỹ one and ỹ other equally / but not streyght / for the zodyake crosseth crokedly / and the places where it croketh / ben sayde equynoccyal-les. For to vnderstande ỹ equynoccyall / we se sensy-bly al ỹ skye tourne from oryent in occydent / and it is called the dayly mouynge or dyurnall mouynge / than ought one to ymagyne a streyghte lyne that passeth throughe the my-dle of the erthe comynge from the one ende of the skye to the other aboute the Whiche lyne is made this mouynge / and the two en-des ben the two poyntes in the skye that moueth not / and ben cal-led the poles of the worlde / of the Whithe poles one is ouer vs by the sterre of the northe / that alwayes demonstreth hymselfe and appereth to vs / and is the pole artyke or septemtryonall / and the other is vnder the erthe alwayes hydde called the pole antertyke /

or pole australl / in the myddes of the whiche poles i the fyrst mo-
byle is the cyrcle equynoccyall equally before in the partye as in
the other of the sayd poles / and after this cyrcle is made and me-
sured the dayly mouynge of .xxiiij. haures that is a naturall daye
and it is called equynoccyall / for that whan the sonne is in it that
daye and the nyght ben equall throughe all ỹ worlde. The large
zodyake as sayd is in the fyrste mobyle / and also it is a gyrdle ma
nerly fygured / and sette with ymages of sygnes entrayled subtyl
ly and well compoled / and sette with fyxed sterres / as shynynge
Carbuncles or precyous Gemmes full of greate vertue / sette by
maystrylse ryght nobly aourned / in ỹ whiche zodyake be .iiij. pry-
cypall poyntes / that deuydeth them equally in .iiij. partyes. One
is hye called the Solstyce of Somer / Whiche whan the sonne is
entred in Cancer / it is ỹ longest daye of Somer. Another is lowe
called the Solstyce of Wynter / Whiche is whan ỹ soone is entred
in Capricorne / than it is the shortest daye of Wynter / and meane
called equynoccyall of herueft that the sonne entreth in Libra in
the moneth of Septembre. And the other is called the equynoccy-
all of prymetyme that the sonne entreth in Aries in the Moneth
of Marche. The whiche .iiij. partyes deuydeth eche in thre egall
partyes maketh .xij. partyes / that ben called sygnes. Aries / Tau
rus / Gemini / Cancer / Leo / Virgo / Libra / Scorpio / Sagittari-
us / Capricornus / Aquarius / and Pisces. Aquarius begynneth
in the equynoccyall and crolleth the zodyake / and whan the sonne
is there it begynneth to declyne (that is to saye) approchynge sep
temtryon / and towarde vs it extendeth to the oryent. Thā is Tau
rus seconde. Gemini the thyrde / and so of other as the fygure here
after sheweth. Also euery sygne is deuyded in .xxx. degrees / and
be in the zodyake .CCC. lx. degrees / and euery degre deuyded by .
lx. mynutes / euery mynute in .lx. secondes / euery seconde in .xl.
thyrdes / and this partycyon and deuysyon suffyseth to be vnder-
stande of Shepeherde. xxxiij.

Here foloweth the story of the .xij. synges. Cap.
Shepeher. P.iiij.


Solsticiū estatis
Equinoctiū autūni. These lynes by
the which the sonne discedeth of solsti
cis of somer i the solsticiū of wynter.
Solsticiū his.
Equinoctiū primū. this. Lxxij. bi-
partit the whiche ar ioyne me-
dyatly to the
tacium Somet
tetly of Solsticiū
Shepeherdes do knowlege a very subtyll hayracyon in the skye / and is for the sterres fyxed be not vnder ỹ same degrees of ỹ zodyake that were created by cause of the mouynge of the fyxmamēt / ỹ Whiche ben agaynste the fyxste mobyle in an hondreth yere of one degree / for ỹ Whiche mutacyō ỹ soñe may haue other regarde to a sterre / and other sygnyfycacyon than it had in the tyme passed / and also Whan ỹ bokes were made / for that the sterre hathe chaunged his degre or sygne vnder whiche it was. And this often tymes causeth them that make pronostycacyons and Judgementes comynge to fayle. ¶ All the cyrcles of the skye ben narowe and small / except the zodyake / whiche is large / and conteyneth in lengthe thre hondreth and thre score degrees / and of largenes twelue / the Whiche largenesse is deuyded by the myddes. vi. degrees on ỹ one sygne / and. vi. on the other / and this dyuysyon is made by a lyne named eclyptyke is the Waye of the sonne / for the sonne neuer departeth vnder that lyne / and thus it is alWaye in the myddle of ỹ zodyake but the other planettes ben alWayes on ỹ one syde / or of the other of the sayd lyne / sauf Whan they ben in the heed or in the tayle of the dragon / as the mone that passeth tWyes in a moneth / and yf it happen Whan that it reneWeth it is eclypse of the sonne / and yf

it happē in ỹ full moone/ & ỹ it be ryght vnder the nadyr of ỹ sonne it is generall eclyps/and yf it be but a partye/it is not sene. Whan it is eclyps of the sonne/it is not generall throughe all the clymates but onely in some/but whan it is eclyps of the mone/it is generall ouer all.

¶ Of two grete cyrcles/that is to saye one merydyen/& the other ozyron that intersequeth one the other/and crossyth dyrectely.

Merydyen is a grete cyrcle ymagyned on ỹ skye/which passeth by the poles of the Worlde/& by the poynt of ỹ skye ryght ouer our heddes/ỹ whiche is called zenych & whan ỹ sonne is comen ouer fro the oryent vnto that cyrcle it is myd daye/& therfore it is called merydyen/ and ỹ halfe of ỹ cyrcle is ouer the erthe/& the other vnder it ỹ passeth by the poynt of myd nyghte dyrectly opposyte to zenych/and whan the sonne toucheth that parte of the cyrcle it is myd nyght/ and yf a man go toWarde orient or occydent he hathe newe merydyen/and therfore it is sooner myd daye to them that be toWarde orient than to other/yf a man stande styll/his merydyen is one styll/or yf he go towarde myd daye or septemtryon/but yf he styre he hath other zenyche/& these two cyrcles crossyth dyrectely. Ozyron is a grete cyrcle that deuydeth the partye of the skye that We se frome that We se not/and Shepeherdes saye yf that a mā were in a playne countree he sholde se Justly halfe of the skye/ỹ whiche they call theyr emyspery (that is to saye) halfe espere & ozyron is ioynynge nyghe to the erthe/of the Whiche ozyron the centre is ỹ myddle/and is the place in Whiche We ben/thus eche is alWayes in the myddes of his ozyron/and zenyche is the pole/and as a mā trāspozteth hym fro one place to another/he is in the other places agaynste the skye and hathe other zenyche and other ozyron/all ozyron is ryght or oblyke. They haue ryghte ozyron that habyteth vnder the equynoccyall/and haue theyr zenyche in the equynoccyall/for theyr ozyron intersequeth and deuydeth the equynoc-

cyall euen by the two poles of the Worlde / in suche wyse that none of the poles of ỹ Worlde is reysed aboue theyr ozyzon / ne depryued vnder it / but they that habyteth other where than vnder the equynoccyall haue theyr ozyzon oblyke / for theyr ozyzon folowyth and deuydeth the equynoccyall sydewaye / and not ryght / and there appereth to them of all tymes one of the poles of the Worlde reysed aboue theyr ozyzon / and the other ben ouer hydde / so that they se them not / more or lesse after dyuers habytacyons / & after that they be of fernes fro the equynoccyall / and the more that the one pole is reysed the more is the ozyzon oblyke / and the other pole depryued / and it is to wete that there is asmoche dystaunce fro ỹ ozyron to the pole / as is fro the zenyche to the equynoccyall / and that zenyche is the fourthe partye of merydyen or the myddes of the bowe dyurnall / of the whiche the two endes be on the ozyzon. And also that of the pole vnto the equynoccyall is the fourthe partye of all the roundenes of the skyes / & also of the merydyen cyrcle sythe that it passeth by the poles and crossyth the equynoccyal dyrectly.

¶ Example of the ozyzon of Parys after the opynyon of Shepeherdes / ouer the whiche ozyzon they saye that the pole is reysed. xlix. degrees / wherfore they saye also that fro the zenyche of Parys vnto the equynoccyall be. xlix. degrees / and that fro the ozyzõ vnto the zenyche whiche is the fourthe partye of the merydyen cyrcle be. lxxxx. degrees and fro the pole vnto the solstyce of somer be. lvij. degrees / and from the solstyce vnto the equynoccyall ben. xxxiij. degrees / there be fro the pole vnto the equynoccyall. lxxxx. degrees / and is the fourthe partye of the roundenes of the skye / fro me the equynoccyall vnto his solstyce of wynter be. xxxiij. degrees / and fro the solstyce vnto the ozyzon. xviij. Thus shall the equynoccyall be reysed ouer the ozyzon. xli. degrees / and ỹ solstyce of somer. lxiiij. degrees / in the whiche solstyce is the sonne at the houre of noone the longest daye of somer / and than it entreth in to Cancer and is moost nerer to oure habytable partes that maye be. And whan the sonne is in solstyce of wynter the shortest daye of the yere at the houre of soone it entreth in to Capzicornus. And

the sayde solstyce is not reysed ouer the ozyzon of Parys but. viij. degrees. The whiche eleuacyons & rysynges a man maye synde playnly so that he knewe one onely / & in euery regyon in lykewyse after the sytuacyon.

¶ Also consequently shall folowe two other greate cyzcles of the skye / and foure small.

Two grete cyzcles ben on the skye named colourres / that deuydeth the skyes in foure egall partyes & crosseth theyz selfe dyzectely / ỹ one passeth by the poles of the wozlde / and by the two solstyces / and the other by ỹ poles also / and by ỹ two equynoctyalles. The fyzst small cyzcle is called the cyzcle artyke bycause of the pole zody ake aboute ỹ pole artyke / and his lyke is to his oppolyte / named the cyzcle antertyke. The other two ben named troppykes / the one of somer / and the other of wynter. The troppyke of somer is cause of the solstyce of somer begynnynge of Cancer / and the troppyke of wynter of the solstyce of wynter begynnynge of Capzycozne / & ben egally dystaunte one cyzcle fro the other. Here ought to be noted that the dystaũces of the pole artyke to the cyzche artyke / and the dystaunce of the troppyke of somer to the equynoctyall / & that of the equynoctyall to the troppyke of wynter / and fro the cyzcle antertyke to the pole antertyke ben iuste egall eche of. xxiij. degrees and an halfe oz there aboute / than the dystaunce fro the equynoctyall to the troppyke of somer / and fro the cyzcle artyke to the pole make togyder. xlvii. degrees. The whiche take awaye of ỹ quarter bytwene the pole and the equynoctyall / where as ben. lxxxx. degrees / saue that there abydeth. xliii. That ben the dystaunce bytwene the troppyke of wynter and the cyzcle antertyke / and these cyzcles ben sayd lytell foz they be not so greate as the other ben / neuertheleste they ben deuyded eche by. CCC. and. lx. degrees / as the gretest.

¶ Of the rysynge and resconsynge of ꝑ sygnes in the ozyzon. Capitulo. xxxb.



Ozyzon an emyspery dyfferred / foz ozyzon is ꝑ sercle ꝑ deuydeth ꝑ partye of the skye ꝑ we se from ꝑ vnder ꝑ erthe ꝑ we se not. Also ozyzon is ꝑ cyzcle that moueth not / but as we moue fro one place to another / but emyspery tourneth cõtynually / foz one partye rysseth & moũteth ouer ozyzon / & the other parte resconseth & entreth vnder it / thus ozyzon rysseth noz resconseth / but ꝑ that cometh aboue rysseth / and that whiche gothe vnder resconseth / merydyen also rysseth not ne resconseth. Equynoccyall is the dyurnall cyzcle that rysseth and rescõseth regulerly / almoche in one houre as in another / and all in. xxiiij. houres. Zodyake the large cyzcle and oblyke wher on the sygnes bẽ rysseth and resconseth all on a daye naturall / but not regulerly / foz it rysseth moze in one houre than in another foz ꝑ our ozyzon is oblyke / and deuydeth the zodyake in two partyes / Wherof one is euer ouer our ozyzon / and the other vndernethe. Thus halfe of the sygnes rysseth ouer our ozyzon euery day artyficyall / be it shozte oz longe / and the other halfe by nyghte / Wherfoze it behoueth that in the dayes that ben shozter than the nyghtes the sygnes rysseth sooner / and in longe dayes moze at leyser / & thus the zodyake rysseth not regulerly in these partyes as ꝑ equynoccyall / but there is dowble varyacyon foz halfe of the zodyake that is frome the very fyzst begynnynge of Aries vnto the very ende and laste of Virgo / all togyder taketh equally almoche tyme in rysynge / as halfe of the equynoccyall the whiche remayneth by it / and they do begynne to ryse in a moment / & also they fynysshe and make theyz ende in a moment. But this halfe of the zodyake rysseth soner in the begynnynge / and this halfe of the equynoccyall moze at leyser / and this is named oz called theyz oblyquement Also the other halfe of the zodyake / that is frome the very begynnynge of Libra vnto the ende of Pisces / and halfe of the equynoccyall that is by it begynneth and also it leueth to ryse equally togy

der/but the equynoccyall in that party in the begynnynge ryseth sooner/and the zodyake more at leyser/and this is called rysynge dyrectly. And whiche that riseth sooner the equynoccyall or the zodyake/yet alwayes they ende togyder. Example of the two mouynges aforesayd/as yf two men went from London to Wyndsore and departed bothe togyder/and that at the begynnynge the one go fast/& the other softely/he that goth fast shold be sooner in the mydway/than the other: but yf he that went fast to the mydway god softly/& ỹ other fast/they shall be bothe at ones in wyndsore. Also ỹ halfe of the zodyake/frome ỹ begynnynge of Cancer/vnto ỹ ende of Sagyttary in rysynge bereth more than halfe the equynoccyall/so ỹ this halfe riseth all ryght & ỹ other halfe of the zodyake ryseth contrary wyse/or croked.

¶ Of the deuysyons of the erthe/and of ỹ regyõs. Cap. xxxvi.

Fyrst or we speke of ỹ sterres & knowlege ỹ shepeherdes haue/we wyll saye of ỹ deuysyon of ỹ erthe/& of his partyes after theyr oppynyõ. Wherfore it is to be noted ỹ the erth is roũde & therfore as a mã goth fro one coũtre to another he hath other ozyron thã he had/& ther appereth other pte of ỹ skye/& yf a man wẽt fro septẽtryon ỹ is ỹ nozth partyes streyght to warde mydday the south partyes ỹ pole artyke to hỹ shall be lesse reysed/ỹ is to saye more nyghe approchỹge to ỹ erth/& if he wẽt cõtrary wyse it sholde be more reysed/ỹ is to saye apperynge hygher/& therfore yf he wẽt to warde mydday vnder a merydyẽ whele ỹ ỹ pole artyke were lesse reysed ouer his ozyzon by ỹ. xxx. pte of one of ỹ. vi. parte of ỹ arke merydyẽ/he sholde passe. ỹ. xxx. parte of ỹ. vi. partes of halfe of ỹ circuyte of ỹ erth/& to him ỹ pole shold be lesse reysed by one degree/or to ỹ cõtrary tyll it were more reysed of one degree/than he sholde passe one degree of the cyrcuyte of the erthe/of ỹ whiche all ỹ degrees togyder bẽ. CCC. lx. And one degree of ỹ erth cõteyneth. xliij. leges & a halfe or there aboute/& euery lege is. ij. myle. And as the spere of the skye is deuyded by the. iiij. lesse cyrcles in v. partes called zones/so the erthe is deuyded in to fyue regyons/wherof the fyrste is bytwene ỹ pole artyke & ỹ cercle artyke. The

seconde is bytwene the cyrcle ārtyke & the tropyke of somer. The thyrde is bytwene the tropyke of somer & the tropyke of Wynter. The.iiij.is bytwene the tropyke of Wynter & ỹ cyrcle antertyke. The.v.bytwene the cyrcle antertyke & the pole antertyke. Of the whiche partyes of the erthe/some shepeherdes say that the fyrste & ỹ.v.be inhabytable/for they ouer grete coldenes/for they ben to ferre frome ỹ sonne. The thyrde that is in the myddle is to nere vnder the Waye of the sonne/and is inhabytable for ỹ grete hete. The other.ij.partyes/the seconde and the fourthe be not to nere nor to ferre fro the sonne/but be moderate in hete and colde/and therfore they ben habytable yf there be none other lettynge/and suppose that it be true/yet is not possyble to passe ouerthwart the regyon vnder the Waye of the sonne called zone/tourned to go fro the seconde to ỹ fourthe/for some Shepeherdes Wolde haue passed that Wolde haue shewed of it/wherfore they saye that there is no regyon habyted/but ỹ seconde wherin We and all other ben.

¶ Of the varyacyon that is for dyuers habytacyons & regyons of the erthe. Capitulo. xxxvij.

Shepeherdes saye that yf it were possyble that the erthe were enhabyted all aboute & pose the case ỹ it were so/fyrste they that enhabyte vnder the equynoccyall haue alwayes ỹ dayes & the nyghtes egall/& haue the two poles of the worlde at the two corners of theyr orysyon/& may se all the sterres whan they se the two poles/& ỹ sonne passeth twyes in a yere ouer them/that is Whan it passeth by the equynoccyalles. Thus the sonne is to them the one halfe of ỹ yere towarde ỹ pole artyke/& the other halfe towarde the other pole/and therfore they haue two wynters in a yere Without grete colde/one is whan we haue Wynter/& the other whan we haue somer. Semblably they haue two somers/one is in Marche Whā we haue prymetyme/& the other in septēbre whan We haue herueste/& by this they haue iiij. Solstyces/two hye Whan the sonne passeth by theyr zenyth/

and two lowe whan it declyneth one waye or other / & thus they haue foure shadowes in a yere / for whan the sonne is in the equynoctes twyes in a yere in ỹ mornynge theyr shadowes ben in ỹ occydent / & at nyght in the oryent / & than at noone they haue no shadowes / but whā ỹ sonne is ỹ sygnes septemtryonalles / theyr shadowes / ben towarde the partyes of ỹ sygnes merydyonalles / & so agaynwarde. Secondely they that enhabyte bytwene ỹ equynoctyall & the tropyke of somer / haue in lyke wyse two somers & two wynters / .iiij. shadowes in a yere / & they haue no dyfference of ỹ fyrste / saue ỹ they haue lōger dayes in somer / & shorter in wynter / for as the equynoctyall lengtheth / in lyke wyse dothe dayes of somer / & in ỹ partye of ỹ erthe is ỹ fyrste clymate & almoste halfe of ỹ seconde / & is named Araby wherin is Ethyopye. Thyrdely they ỹ enhabyte vnder the tropyke of somer haue the sonne ouer theyr hedes / and the day of Solstyce of somer at noone they haue theyr shadowes smaller thā we haue / and there is a partye of Ethyope Fourthly they that ben bytwene the tropyke of somer & the cyrcle artyke haue longer dayes in somer thā ỹ aboue sayd / in asmoche as they be ferther from the equynoctyall / & shorter in wynter / and they neuer haue the sonne ouer theyr hedes / nor towarde septemtryon / & ỹ party of the erth we enhabyte. Fyfthly they ỹ enhabyte vnder the cyrcle artyke haue the eclyptyke of the sodyake to theyr ozyzon / & whan the sonne is in the Solstyce of somer it resconseth not / & thus they haue no nyghte / but naturall dayes of .xxiiij. houres. Semblably whan ỹ sonne is in ỹ Solstyce of wynter it is naturall day whan they haue cōtynuall nyght / & ỹ the sonne ryseth not to them. Syxtly they that ben bytwene the cyrcle artyke and pole artyke haue in somer dyuers naturall dayes that ben to thē one daye artyfycyall without nyghte. And also in wynter be many naturall dayes / the whiche naturall dayes ben to thē alwayes nyght / and the more that it approcheth or drawyth nere the pole / the more is the artyfycyall daye of somer longe / & dureth in some place a weke / in other a monethe / in other two / in other thre / in other more / and proporcyonally the nyghte is greater / for some

of the sygnes ben euer on theyr ozyzon/and some alwayes vnder/ and as longe as ꝑ sonne is in the sygnes aboue it is daye/ & whyle it is in the sygnes vndernethe it is nyghte. Seuenthly they that enhabyte ryghte vnder the pole haue the sonne halfe of the yere on theyr ozyzon/and haue contynuall daye/and the other halfe of the yere contynuall nyght/ and equynoccyall is theyr ozyzon that deuydeth the sygnes. vi. aboue/and. vi. bynethe/Wherfoze Whan the sonne is in the sygnes that ben hye/ & towarde thē they haue contynuall daye. And Whan it is in the sygnes towarde myd day they haue contynuall nyght/and thus in a yere they haue but one daye and one nyghte. And as it is sayd of the partye of the erthe towarde the pole artyke a man may vnderstāde of the other halfe and of the habytacyons towarde the pole antertyke.

¶ Dyuysyon of the erthe/and onely of the parte enhabyted.

Shepeherdes and other as they deuyden ꝑ erthe habytable in. vij. partyes/ that they call clymates & the dyamerous. The secōde clymate dyatyens. The thyrde dasyrandrye. The. iiij. dyarhodes. The. v. clymate dyarodnes. The. vi. daborystines. And the. vij. dyaripheos/of the Which eche hathe his longytude determyned/ and the latytude also/and the nerer they ben to the equynoccyall the longer they be/ and larger/and procede in longytude frome orient to occydent/ and in latytude fro myd daye to septētryon. The fyrste clymate after some shepeherdes conteyneth in length halfe of the cyrcuyte of the erthe/ that is two hondreth thousande/and. iiij. hondreth myle/ & it hath an hondreth thousande/ and. ij. hondreth myle of lengthe. The seconde/and so of the other/ for the lessynge of the erthe comynge towarde septemtryon. ¶ To vnderstande What a clymate is after the sayenges of shepeherdes. A clymate is a space of erthe egally large/Wherof the lengthe is frome orient to occydent/ & the brede is comynge fro myd daye & fro the erthe inhabytable towarde ꝑ equynoccyall drawynge to septemtryon/as moche as an horologe

or clocke chaũgeth not. For in erth habytable ỹ clockes chaũgeth vii. tymes in ỹ brede of ỹ clymates / it is of necessyte to saye ỹ they bẽ. vij. & Where the varyacyõ of horologes is / there is the dyuersyte of clymates / how be it ỹ suche varyacyõ properly ought to be taken in ỹ myddes of ỹ clymates / & not at ỹ begynnynge in the ende / for the nerenesse and conuenaũce the one of the other. Also one clymate hath alwayes a daye artyciall of somer / shorter or longer thã another clymate / & this day sheweth ỹ dyfferẽce in ỹ myddes of euery clymate / better thã in ỹ myddes or at ỹ ende / the whiche thynge we maye sensybly knowe at eye / & therby Judge ỹ dyfferẽce of ỹ clymates. And it is to be noted ỹ vnder the equynoctyall ỹ dayes & ỹ nyghtes in all tymes are egall eche of. xii. houres / but comynge towarde septẽtryon ỹ dayes of somer lõgeth / & ỹ wynter dayes shorteth / & ỹ more ỹ one approcheth septẽtryõ ỹ more wexeth ỹ dayes in suche wyse ỹ at ỹ ende of ỹ last clymate ỹ dayes in somer bẽ lẽger by thre houres & an halfe thã they be at ỹ begynnynge of ỹ fyrst / & ỹ pole is more reysed by. xxviii. degrees. At ỹ begynnynge of ỹ fyrst clymate ỹ lõgest day of somer hathe. xii. houres / & xlv. mynutes / & ỹ pole is reysed on ỹ orizõ. xii. degrees / & .xlv. mynutes / & in ỹ myddes of ỹ clymate ỹ lõgest day hathe. xiii. houres & ỹ pole reysed. xvi. degrees / & ỹ latytude dureth vnto ỹ lõgest day of somer ỹ is. xiii. houres & .xv. mynutes / & ỹ pole reysed. xx. degrees & an halfe / ỹ whiche largenes is. CCCC. xl. myle of erthe. The seccõde clymate begynneth at ỹ ende of ỹ fyrst / & ỹ myddes is there as ỹ day hath. xiii. houres & an halfe / & ỹ pole is reysed ouer ỹ orizõ. xxiiii. degrees / & .xv. minutes. And ỹ latitude dureth vnto there as ỹ lõgest day hathe. xiii. houres / & .xlv. mynutes / & ỹ pole is reysed. xxvii. degrees / & an halfe / & this largenes cõteyneth of erthe. CCCC. myle Juste. The. iii. clymate begynneth at ỹ ende of ỹ secõde & ỹ myddes is there as ỹ day hath. xiii. houres / & the pole is reysed. xxx. degrees / & .xlv. mynutes / & ỹ latytude extendeth vnto ther as ỹ lõgeth day hath. xiiii. houres / & .xv. mynutes / & ỹ pole is reysed. xxii. degrees / & .xl. mynutes. The. iiii. clymate at ỹ ende of ỹ. iii. & ỹ myddes is ther as ỹ lõgest day hath. xiiii. houres and an

halfe/and the pole is reysed.xxvi.degrees/&.xx.mynutes/ȳ latytude dureth vnto there as the longest daye hathe.xiii.houres/and xlv.mynutes/&the pole is reysed.xxx.degrees/and the largenes conteyneth of erthe.CC.myle. The.v.clymate begynneth at ȳ ende of ȳ fourthe/&the myddes is there as the longest daye hathe xv.houres/&the pole is reysed.xli.degrees/&.xx.mynutes/&the latytude dureth vnto there as the longest daye hathe.xv.houres/&.xv.mynutes/and the pole is reysed.xlii.degrees &an halfe/&ȳ largenesse conteyneth of erthe.CC.lii.myle. The.vi.clymate begynneth at the ende of the fyfth/&ȳ myddes is there as ȳ longest daye hathe.xv.houres &an halfe/&ȳ pole is reysed ouer the ozyron.xlv.degrees/&.xxiii.mynutes/of the whiche ȳ largenesse dureth vnto there as the longest daye hath.xv.houres &.xlv.mynutes/the whiche largenesse conteyneth of erthe.CC.xii.myle. The vii.clymate begynneth at the ende of the syxte/and the myddes is there as ȳ longest daye hathe.xvi.houres/&ȳ pole is reysed.xlviii degrees and.xl.mynutes/ȳ latytude extendeth vnto there as the longest daye hathe.xvi.houres/&.xv.mynutes/&the pole is reysed.l.degrees &an halfe/&the largenesse of the erthe conteyneth. C.lxxxvi.myle.

¶A meruaylous cõsyderacyõ of ȳ vnderstãdynge of shepeherdes

If case were after ȳ lengthe of the clymates one myghte go aboute ȳ erthe fro ozyent to occydent to his fyrst place some Shepeherdes saye that this compasse may almoost be made. Sayenge ȳ yf a man went this compasse in.xii. naturall dayes goynge regulerly to warde occydent/and began nowe at myd daye/he sholde passe euery daye naturall the.xii.parte of the cyrcuyte of ȳ erthe/&ben.xxx.degrees/wherofbehoueth ȳ the sonne make a course aboute the erthe/&.xxx.degrees ferther ozhe be retourned on the mozowe at ȳ merydyen of ȳ sayd man/&so ȳ sayd man sholde haue his daye &nyghte of.xxvi.houres/&sholde be ferther by the.xii.parte of a naturall daye than yf

he rested hym / Wherfore it folowyth of necessyte ỹ in. xii. naturall dayes the sayde man sholde onely haue but a. xi. dayes / and a. xi. nyghtes / & somwhat lesse / & that ỹ sonne sholde lyght hym but a. xi. tymes / & resconse a. xi. tymes / for a. xi. dayes / and a. xi. nyghtes euery daye & nyghte of. xxvi. houres. maketh. xii. naturall dayes / eche daye of. xxiiii. houres. By semblable consyderacyon behoueth ỹ an other man ỹ sholde make this course goynge towarde ozyent haue his daye & nyghte shozter than a naturall daye by two houres / than his day and nyght sholde be put of. xii. houres. Than yf he made this course in lyke space / ỹ is to saye in. xii. dayes & somwhat moze. Thus yf Johan made course towarde occydent & Peter towarde ozyent / & ỹ Robert abode them in ỹ place fro whens they departed ỹ one as soone as ỹ other / & ỹ they mette at Roberte bothe togyuer. Peter wolde saye ỹ he hadde. ii. dayes / & . ii. nyghtes moze thã Johan / & Robert ỹ hathe rested a daye lesse than Peter / & a daye moze thã Johan / how well that they haue made this course in. xii. naturall dayes oz an. C. oz in. x. yere / all is one. This is a pleasaunt cõsyderacyon amonge Shepeherdes how Johan & Peter cometh ĩ one selfe daye / put case it were on sondaye. Johã wolde saye it is saterdaye. Peter wolde saye it is mondaye / and Robert wolde saye it is sondaye.

¶ Of the pomell of ỹ skyes a sterre named ỹ sterre of ỹ nozth / nere ỹ whiche is ỹ pole artyke called septẽtryonall. Ca. xxxviii.

After ỹ aboue sayd thynges here wyll we speke of some sterres in pertyculer. And fyrste of them that Shepeherdes nameth the pomell of the skyes oz sterre of the nozthe / wherfore we ought to knowe that we se by reason the skye tourne fro me ozyent to occydens by the dyurnall oz the dayly mouynge / that is of the fyrste mobyle / the whiche is made on two poyntes opposites that ben the poles of the skye / of the whiche two poyntes / we do se one bysybly and

it is the pole artyke / and the other we se not / that is the pole antertyke or in myd daye / Whiche is alwaye hydde vnder the erthe. By the pole artyke that we se is the sterre mooste approched that Shepeherdes call the pomell of the skye / the whiche they saye is the hyghest and mooste ferre frome vs / and by the whiche they haue the knowlege that they haue of ỹ other sterres and partyes of the skye. The sterres that ben by the sayd pomell go neuer vnder the erthe / of the whiche ben the sterres that maketh the charyot / and dyuers other / but they ỹ ben ferre frome it gothe somtyme vnder the erthe as the sonne / the moone and other planettes. Vnder this pomell dyrectely is the angle of the erthe / in ỹ place wher agaynst the sonne is at the houre of myd nyghte.

¶ Of the Andromeda a sterre fyxed.

¶ Aries is a sygne hote and drye that gouerneth the heed of man and the face / and the regyons / Babylone / Percy / and Araby. And sygnyfyeth smal trees / and vnder hym at the. xvi. degree ryseth a sterre fyxed named Andromeda ỹ shepeperdes fygureth a mayde in her heer vpon the brynke of the see / set to be deuoured of ỹ monstres of ỹ see / but Perseus sone of Jupyter foughte w̄ his swerde agaynste the sayd monstre and slewe it / and than the sayd Andromeda was delyuered. They that ben borne vnder her constellacyon ben in daũger of pryson or to dye in pryson / but yf a good planet take regarde they scape not dethe and pryson. Aryes is the exaltacyon of the sonne / at the. xix. degree / & Aries is the house of Mars with Scorpio wherin he is mooste.

¶ Of perseus a sterre fyxed lorde of the spere

¶ Taurus hathe the trees / plantes / and ympes / and gouerneth of man the necke & the throte boll / the regyons Ethyopy / Egypte / & the countre aboute & vnder the. xxii. degree ryseth a sterre fyxed of the fyrste magnytude that Shepeherdes call Perseus sone of Jupyter that smote of the heed of Medusse that made all them to dye that beheldе her / and by no maner they myghte eschewe it. Shepeherdes saye that whā Mars is cõioyned with this sterre / they that ben borne vnder the constellacyon shall haue theyr heed-

des smytē of yf god shape not remedy/and somtyme they call this sterre lorde of the swerde/& fygure hym a man naked w̄ a swerde in one hande/and in the other the heed of Medusa and loketh not on it. And the sygne Taurus is the exaltacyon of the moone in the thyrde degree.

¶Of Ozyron a sterre fyxed and the felawes.

¶Gemini sygnyfyeth large/good courage/wytte/beaute/clergy and gouerneth of man the sholders/armes/and handes/and the regyons Inde/Armony/Cartage/and hath the small trees. And vnder the. xviii. degree ryseth a sterre fyxed named Ozyron/and with it. xxvi. other sterres/and is fygured a mā armed in mayle/ and a swerde gyrde aboute hym/and sygnyfyeth grete cappytaynes. They that ben borne vnder the constellacyon ben in daunger to be slayne by treason/yf good fortune be not with them. Gemini and Virgo ben ỹ houses of Mercury/but Virgo is it/in ỹ whiche he ioyeth mooste/and Gemini in the. iii. degree is the exaltacyon of the dragons heed.

¶Of Alhabor a sterre fyxed.

¶Cancer gouerneth the longe and the egall trees/and of the body of man the breest/the herte/the stomake/the syde ỹ lyghtes/and the longes/the regyons Armonye the lytell/& the regyon of Assyrient. And there ryseth vnder it in the eyghte degree a sterre fyxed ỹ Shepeherdes call Alhabor (that is to say) of the grete dogge/and they saye that they whiche ben borne vnder the cōstellacyon/and that be in the ascendynge or the myddes of the skye it sygnyfyeth/ good fortune/and yf the moone be with it/& the partye of fortune/ he that it shalbe than borne shall not be very ryche/and Cancer ỹ sygne so called/is the house of the moone/and is the exaltacyon of Jupiter in the. xv. degree.

¶Of a sterre fyxed named the lyons herte.

¶Leo hathe the grete trees (that is to saye) he is lorde ouer them and sygnyfyeth an hasty man full of angre and of anguysshe/and of the body of man it behoueth the herte propryely/the backe and the sydes. And of regyons Tartary/vnto the ende of the erthe ha-

bytable/and vnder the.xxxiii.degree ryseth a sterre fyxed named the Lyons herte/and they that ben borne vnder the constellacyon as Shepeherdes saye shalbe mounted in hye sygnouryes/or in grete offyces/and afterwarde shall be depryued or put downe & be in daunger of theyr lyues/but yf some good planet beholde the sayd sterre they maye not be saued. Leo is the house of the sonne/& Aries is the exaltacyon of the sonne/as it is sayd.

¶Of the sterre fyxed named Nebulose/and of an other named the golden cuppe.

¶Uirgo gouerneth all that is sowen on erthe/and sygnyfyeth a man of good courage/philosophre plenteous/& of all maner of sciences/and kepeth of man the bely and the entrayles/and the regyon Algeramita/Assen/that is a regyon by Jherusalem/eufrates/and the yle of spayne. Under the longytude or.xv.degree ryseth a sterre fyxed named Nebulose or taple of the Lyon/and in ỹ septemtryonall latytude of the sayde sygne of Uirgo. Under the whiche sygne ryseth another fyxed sterre/whiche/Shepeherdes call ỹ goldē cuppe/& is in the.xiii.degree of ỹ sayd synge toward the party merydyonall. The whiche sterre is of the nature of Uenus & of Mercury/& sygnyfyeth ỹ they whiche be borne vnder the sayd constellacyon to knowe of thynges worthy and holy.

¶Of the porke espyke a sterre fyxed.

¶Under the sygne of Libra that domyneth the grete trees/and sygnyfyeth Justyce/and of a man it gouerneth the reynes and ỹ nether parte of the bely/& regyons the countre of Romany/and of Grece. Under ỹ.xviij.degree ryseth a sterre fyxed that Shepeherdes call Porke espyke. They that ben borne vnder the constellacyon ben well shapen/and ben honest/and do thynges that folke merualyle on/and reioyseth/and sygnyfyeth ryches by honest and precyous marchaundyse/and ben comunely loued of lordes and ladyes/and Libra is one of the house of Uenus/and Taurus is the other/in the whiche she reioyseth moost. And is the exaltacyon of Saturne/for the wether begynneth to ware colde in this monthe of Septembre/and Saturne is the planet and the lorde of colde/

that exalteth in grete heyghte/Whan that he entreth in to ỹ sygne of Libra.

¶Of the croWne septemtryonall a sterre fyxed.

¶The Scorpyon dompneth the trees that ben of longytude and largenesse/ and sygnyfyeth falsenesse/ and of the body of man gouerneth the preuy places/ and the regyons of Heberget/ and the felde of Araby in ỹ seconde degree ryseth a sterre/ that Shepeherdes call the CroWne Septemtryonall/the whiche Whan it is in ỹ ascendynge in the myddes of the skye gyueth honoure and exaltacyon to them that ben borne vnder the constellacyon/ and specyally Whan it is Well beholden of Sol/the Scorpion is one of ỹ houses of Mars/in ỹ Whiche he reioysteth mooste/and aries is ỹ other/ and is the sygne Wherin Mars begynneth to descende or fall fro his exaltacyon.

¶Of the scorpyons herte a sterre fyxed.

¶The Sagyttary sygnyfyeth man ingenyus and Wyse/ and gouerneth the thyghes of man/ and regyons Ethyope/ Mahatobem/ and Aenyche. Under his fyrste degree ryseth a sterre fyxed of the fyrste magnytude/the whiche Shepeherdes call the scorpyons herte/ Whiche Whan it is Well beholded of Jupiter or Uenus/it reyseth them that ben borne vnder his constellacyon to grete honoure and rychesse/but Whan it is euyll beholdē of Saturne or of Mars/ it putteth them that ben borne vnder it to pouerte. The Scorpyon is the house of Juppyter/ in ỹ Whiche he reioysteth mooste/and Pysces is the other house/ and so is he sayd Sagyttary the exaltacyon of the dragons tayle.

¶Of the flyenge egle a sterre fyxed.

¶Capricornus sygnyfyeth a man of good and perfyte lyfe/wyse/ryefull/ and of grete thoughte/ and gouerneth the knees of man/ and the regyons Ethyopye/Araby/Gehamen/and to ỹ two sees/ and vnder his.xxviii.degree ryseth a sterre that shepeherdes call the flyenge Egle that sygnyfyeth the soueraryne or myghty Em-

peroures or kynges. They that ben borne vnder his constellacyon whan they ben well beholden of the sonne of Jupyter mounteth in grete sygnorpes and ben loued of kynges and prynces / Capry-cornus and aquarius bē the houses of Saturne / but he reioyseth in Aquary moost / and the sygne of the sayde Capricornus is the exaltacyon of Mars.

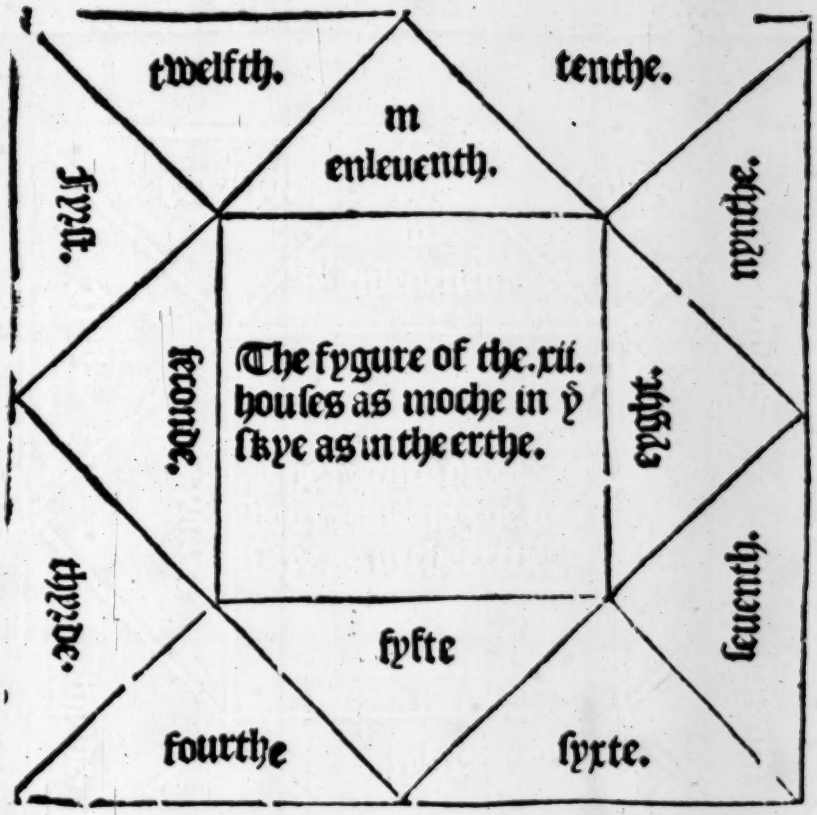
¶ Of the fysshe merydyonall a sterre fyxed.

¶ Under Aquarius that kepeth the legges of man to ỹ ancles of the fete / and the regyons / Hazenoth / Alempha / and partye of the lande of Alphege / and parte of Egypte / the. xxi. degree ryseth a sterre that shepeherdes call the fysshe merydyonall. They that bē borne vnder this constellacyon ben happy in fysshynge in ỹ southe see / and vnder the. ix. degrees of the sayde sygne ryseth the dol-phyn that sygnyfyeth lorde shyp on the see / pondes / and ryuers / and as it is sayd / Aquarius is the house of Saturne / in the whi-che he reioyseth.

¶ Of pegasus ỹ sygnyfyeth the horse of honoure a sterre fyxed.

¶ Pisces gouerneth of man the fete / and sygnyfyeth a mā subtyl-wyse and of dyuers colours / and hathe regyons / Capricorn / Jur-gen / and all the habytable partye that is septemtryon / and parte of romany / and vnder the. xb. degree of the sayde sygne ryseth a sterre that Shepeherdes call Pagasus / ỹ is the horse of honoure and the fygure in forme of a fayre horse. They that ben borne vn-der this constellacyon shalbe honoured amonge grete capytaynes and lordes / Whan Venus is with it / they be loued of grete ladyes yf the sayd sterre be in the myddes of the skye in the descendynge / and Pisces is one of the houses of Jupyter and Sagittarius the other / in the whiche he reioyseth moost and the sayd Pisces in the xxbii. degree is the exaltacyon of Venus.

¶ Of ỹ deuysyon of the twelue houses / aswell in the erthe as in ỹ heuens / as consequently shall folowe in the pycture nexte appro-chynge. Capitulo. xxix.



The heuens and the erthe is deuyded in. iiij. partyes by two cyrcles / whiche crosseth dyrectly ouer ŷ two poles / & crosseth. iiij. tymes ŷ equynoccyall lyne. Eche of the. iiij. partyes deuyded in thre egally is in all twelue egall partes / as well in ŷ skye as in ŷ erthe / whiche Shepeherdes call houses / & ben. xij. Of the whiche. vi. bē alwayes aboue the erthe / and. vi. vnder it / and these houses mouen not / but ben alwayes eche in his place / and the sygnes & planettes passe by thē alwayes ones in. xxiiii. houres. Thre of these houses ben frō oryent to mydnyght goynge vnder the erthe / the fyrste / the seconde / and the thyrde / Wherof the fyrste vnder ŷ erthe begynneth in oryent / named the house of lyfe. The seconde house of substaūce and rychesse. The thyrde ŷ fynysheth at myd nyght

is the house of fraternyte. The fourthe that begynneth at myd nyghte compynge in occynent / is named the house of patrymony. The fyfte folowynge is the house of sonnes. The syxte fynysheth in occydent / vnder the erthe is the house of sekenes. The seuenth begynneth in occydent on the erthe / and streteheth towarde myd daye / is ỹ house of maryage. The eyght is ỹ house of dethe. The nynthe fynyshynge at myd daye is called the house of feythe / of religyon / and pylgrymage. The tenthe begynnynge at myd daye compynge towarde orpent is the house of honoure and of regalyte. The enleuenth after that / is the bery house of true frendes. And the twelthe that fynysheth in orpent on ỹ erthe / is named ỹ house of charyty / but this mater is dyffycyle for shepeherdes knowlegynge ỹ nature & propryte of euery of ỹ sayd twelue houses & departeth thẽ lyghtly / & suffyseth of ỹ is sayd / wt ỹ fygure present.

Thus endeth the .xij. houses.

QUaliter puer crescit in ventre matris sue. Primo mense crescit cerebrum. Secundo crescunt vene. Tertio et quarto / habebit omnia membra sua: sed erit sine anima Quinto / incipit viuere: et multum grauabit matrẽ suam. Sexto / circumdabitur pelle et ossa crescent. Septimo / vngues crescent. Octauo / crescet cor omnia viscera preter iecur. Nemo sciet mater si puer poterit bene nasci an non. Decimo / crescit iecur in puero / et tunc bene comparebit mulieri si bene eueniet de puero an non que in iecore iracat q ỹ cito habuit iecur / tam cito nascetur vel morietur.

IN quibus partibus corporis hominis sũt spiritꝰ et intellectus. Intellectꝰ dicitur esse frõte. Memoria in cerebro. Ira in felle. Auaricia in iecore. Timor in corde. Halitꝰ i pulmone. Cogitatio i venis ḳa plene redemꝰ Felle iracimur. Corde sapimus. Iecore amamus. Quibus quattuor elementis cõstantibꝰ in tegrom esse animal.

¶ Of the.xij. sygnes whiche be good or badde to take Journeyes by lande or Water. Capitulo. xxxix.

ARies is good/Taurus is not so
Gemini and Cancer/wyll make the gladde
But beware hardely/of Leo and Virgo
Libra for frendshyp/full harde is Scorpio
Sagittary good/Capricorne heryllous
Aquary by Water good/clerkes prouen so
For beste is Pisces/and moste plenteous.

¶ How the planettes reygne in enery houre. Capitulo. xl.



He that wyl wete how Shepeherdes knowe Whiche planet reygneth euery houre of the day and the nyght / and Whiche planet is good / and Whiche is hadde / oughte to knowe the planet of the daye / and for to serche therfore. The fyrste tempozall houre of the sonne rysynge / ꝑ daye is for the sayd planet. The seconde houre is for the planet ensuynge. And ꝑ thyrde for the other / as they ben here fygured by ozder / and it behoueth to go frome Sol to Uenus / Mercury & Luna / than come agayne to Saturne vnto. xij. that is the houre before the sonne go ynge downe / and incõtynent after the sonne is downe / begynneth the fyrst houre of the nyght / that is for the. viij. planet / and the seconde houre of the nyght for the. xiiij. & so vnto. xij. houres for the nyghte / that is the nexte houre before the sonne rysynge and come dyrectly fallynge vpon the. xxiiij. planet / that is nexte before that of the daye folowynge. And thus the daye hathe. xij. houres / and the nyght. xij. also / the Whiche ben tempozall houres / dyfferent to the houres of the clockes / ꝑ Whiche ben artyfycyalles. Shepeherdes saye that Saturne and Mars ben euyll planettes / Jupiter and Uenus good / Sol and Luna halfe good and halfe euyll. The party towarde the good planet is good / and the party towarde ꝑ euyll planet is nought. Mercury conioyned with a good planet is good / and with an euyll planet he is nought / and they vnderstãde this as to the influences good oz euyll that ben of the sayd planettes here folowynge. ¶ The houres of the planettes ben dyfferent to them of clockes / for the houres of clockes ben egall at all tymes eche of. lx. mynutes / but they of the planettes whan ꝑ dayes and the nyghtes ben egall ꝑ the sonne is in one of the equynoctes they ben egall / but as soone as the dayes longeth oz shozteth / so dothe the naturall houres by this it is conuenyent alwaye for the daye to haue. xij. tempozall houres / & the nyght also / and whã ꝑ dayes ben longe / and the houres longe / and whan the dayes ben shozte & the houres shozte / in lyke wyse is the nyght and neuertheleſſe an houre of the daye / and an houre of ꝑ nyght togyder haue. vi. score mynutes / as many as two houres artyfycyalles for that the one

leueth the other taketh. And take we oure palnettes / fro the ſonne ryſynge / not before vnto the ſonne goynge downe / and all the remenaunt is nyght.

Example of that whiche is aboue ſayd.



In decembre ỹ dayes haue but. viij. houres artyficyalles of clockes / and they haue. xii. temporalles / let the. viij. houres artyficyalles be deuyd in. xij. egall partyes & it ſhall be. xij. tymes. xl. mynutes / & euery partye ſhall be a temporall houre / that ſhall be of. xl. mynutes & no mo. Thus in Decembre the temporall houres of the daye haue but. xl. mynutes / but the houres of the nyght haue foure ſcore. For in that tyme the nyghtes haue. xvi. houres artyficyalles / the whiche deuyded in. xij. partyes / ben. iiij. ſcore mynutes for euery temporall houre.

Thus the houre of the nyghtes in Decembre haue.iiij.score mynutes & xl. For an houre of the daye is.vi.score mynutes in two tēporall houres/almany as in two houres artyficyalles/ȳ be eche of.xl.mynutes. In June is the contrary/in Mars/and in Septembre/all houres ben egall/as the dayes ben in other monethes by egall porcyon. ¶With euery planet here before fygured ben ȳ sygnes/whiche be the houses of ȳ sayd planettes/as it is beforesayde. Capricornus and Aquarius ben the houses of Saturne. Sagittarius/and Pisces/of Jupiter/Scorpius/and Aries/of Mars/Leo/of Sol/Tauros/& libra/of Uenus/Gemini/of Mercury/Cancer/& of Luna/with other sygnyficacyons that wolde be longe to recounte.

¶Here after folowyth the nature of the.vij.planettes/with the dysposycyons of the sayde planettes after the sayenges of experte Shepeherdes.



My sone thou shalt vnderstande
That to auoyde all ydelnes
This mater ofte thou take in hande
To rede of shepeherdes besynes
And specyally of the planettes seuen
Of Mars and Saturne that be full hye
Also of Sol the myddle heuen
And vnder hym/Uenus/Luna/and Mercury
For to knowe theyr natures all
In sothe it is a greate cunnynge
And shewe what maye befall
Whan euery planet is reygnynge
By theyr worckynge ofte we be moued
To loue luste/and playes of Jolyte
And by some of them as clerkes haue proued
They stere vs to theste/murther and vylyte
Some be good/some be badde veryly
Some be not comfortable to manne beest
Some hote/some colde/some moyste/some dry
Yf thre be good/foure be worse at the leest
Saturne is hyghest/and coldest beynge full bad
And Mars w̄ his blody swerde euer redy to kyll
Jupiter very good/& Uenus maketh louers gladde
Sol and Luna/be halfe good and halfe yll
Mercury is good/and euyll veryly
And hereafter/shalte thou knowe
Whiche of the seuen/moste worthy be
And who reygneth hye/and who alowe
Of euery planettes propryte
Whiche is the beste/amonge them all
That causeth welthe/sorowe/or synne/
Tary/and here sone thou shall
Speke softe/for nowe I begynne.

¶ Of Saturne.

Shepeher.



¶ Saturnus significat hominem
grū ꝛ crocū ambulādo mergentē in
terra qui pōderosus est incessu adiū
gens pedes et macer recuruus: has
bēs paruos oculos siccā cutē barbā
rarā labia spissa calid⁹ igeniosus
seductor interfector hominēq; cor=
pore pilosum rūctis superciliis.

¶ Here begynneth of Saturne the hyest of the seuen sygnes.

SAturne is ỹ hyest planet of all ỹ. vij. he is myghty of hymselfe he gyueth all the grete coldes and waters yet he is drye ꝛ colde of nature ꝛ he cometh in to Cancer and his chefe sygnes bē Aquary and Capricorne and he compasseth all ỹ other planettes. For Saturne is next vnder the fyxste mobyle that is vnder the crystall skye the whiche mobyle moueth meruaylously for some Shepeherdes saye that he causeth by his moeuynge all other planettes to moue and moueth ỹ mobyle aboue. Saturne is so hye that shepeherdes can not well mesure it. For so hye reason hathe power and no ferther and therfore it is more thā. xxx. yere or he maye renne his course. Whā he dothe reygne there is moche theft bled ꝛ lytell charyte moche lyenge and moche lawynge one agaynste another and grete pryssonment ꝛ moche debate and grete swerynge. And moche plente of corne ꝛ also moche plente of hogges and grete trauayle on ỹ erthe and olde folke shall be very sekely and many dyseases shall reygne amonge the people and specyally in ỹ chefe houres of Saturne and therfore this planet is lykened vnto aege as harde

hungry/ſuſpecyous/& couetous/ that ſelden is content with ony thynge/for Saturne is ennemy to all thynges that growe & bere lyfe of nature/for the colde and ſtormy bytternes of his tyme.

¶ Of his proprytes.

He ỳ is borne vnder Saturne ſhall be falſe/enuyous/ and full of debate/& full of lawe/& he ſhall be cunnyn gei coryenge of lether/& a grete eter of breed & fleſſhe and he ſhall haue a ſtynkỳge brethe/& he ſhall be he uy/thoughtfull/& malycyous/a robber/a fyghter/& full of couetous/& yet he ſhall kepe counceyle well/and be wyſe in cõceylynge/& he ſhall loue to ſynne wylfully/he ſhall be a greate ſpeker of tales/Juſtes/and cronycles/ and ſhall haue lytell eyen/ blacke heer/greate lyppes/brode ſholdres/ and ſhall loke downe warde. He ſhall not loue ſermons/ne go to the chyrche/& beware of his handes/and beholde the mylt/and aboue his neres the pla net dothe reygne. And the chyldren of the ſayde Saturne ſhall be greate Jangelers and chyders/ blacke and lene in ỳ face/ thynne berded/euyll languaged/ they ſhalbe full of lawe and bengeaũce. And they wyll neuer forgyne tyll they be reuenged of theyr quas rell/and lyke as the planet Saturne is colde/ and cauſer of grete froſtes and ſnowes/ ſemblably he that is borne vnder hym ſhall be colde in charyte/ and not myſerycordyous and mercyfull/ but bengeable/& wyll neuer be entreated. And alſo they ſhall be grete curſers/and bere malyce longe in theyr myndes and not forgyue it/and they loke to be obeyed and to haue grete reuerence/ and co munely wyll prayſe themſelfe/and talke to themſelfe/and laughe at theyr owne conceyte/ and all euylles ſhall growe in them/ and aboue all coloures he ſhall loue blacke coloure beſte. The planet of Saturne gouerneth of man the mylt/ and aboue the neres as is before ſayde/ and this planet is cauſe of haſty dethe/ for bycauſe that he is dyre and colde of nature/ and therfore he is lykened to melancoly. And ỳ ſayd Saturne reygneth in aquary/Capricorne

and Cancer/but specyally in Aquary and Capzicozne.

¶ Of the noble planet Jupiter.

¶ Jupiter significat hominem habentem album ruborem in facie/habentem oculos non prorsus nigros nares nō equales ⁊ breues caluum/in aliquo dentium habentem nigredinē/pulchre stature/boni animi/bonis moribus/pulchri corporis/hominēq; habentem magnos oculos/pupillam latam/barbam crispam.



NExte after ỳ planet of colde Saturne/is ỳ noble planet of Jupiter/the whiche Jupiter is very pure and clere of nature/⁊ not very hote/but he is all vertuous. And there is fyxed in Jupiter two noble sygnes of loue/the one is ♓/⁊ ỳ other is ♐/sygnes of none euyll/nor of none vnhappynes/this planet maye not do none euyll/he is best of all ỳ other seuen/he kepeth ỳ lyuer of man/

& mayntayneth it ioyously / & euermore this planet dothe good / & within twelue yere or there aboute he passeth all the .xij. sygnes.

¶ Of his propryetes.

THe man that is borne vnder hym shall loue clenlynes of body / and wyl not vse to speke of rybaudry / and harlottry / he shall euer loue relygyon / and vertuous lyuynge / he shal be personable of body / he shall be perfyte in all maner of measures both e large and longe / he shalbe whyte in ỹ vysage / medled wt a lytel reednes / large browes he shall be a fayre speker / & saye well behynde a persone / he shall loue grene coloure and graye / he shall be happy in marchaundyse / and haue plente of golde and syluer / and he shall loue to sygne and to be honestly mery. And of the man he gouerneth ỹ stomake and the armes.



¶ Of Mars.



¶ Mars significat hominem rubem / habẽtem capillos rufos / & faciem rotundam leuiter homines dehonestans / habentem oculos croceos / horribilis aspectus / audacem / habentem in pede signuz vel maculam / hominemq; ferocem / habentem acutum aspectum / superbiam / leuitatez / et audaciam.



THe planet of Mars is called ꝑ god of batayle & of warre & he is ꝑ thyrde planet/ for he reygneth nexte vnder the gētyll planet of Jupiter. This planet Mars is ꝑ worste of all other/ for he is hote and drye/ & styreth a man to be very wylfull and hasty at ones/ and to vnhappynesse/ one of his sygnes is Aries/ and the other Scorpio/ and moost he is in those two sygnes. He causeth all warres and batayles/ this planet styreth mē to bere wepons/ as murderers/ daggers/ swerdes bylles/ or bowes/ or some other wepon of dethe/ & wolde euer here of fyghtynge. Therfore lette euery man beware of the dayes of Mars/ and in his chefe houres that no man fyght/ for without doubte yf god helpe hym not/ he shalbe maymed or slayne. Also the houres of Mars is perylous metynge with theues/ for drede of sleynge of true men. And Saturne mounteth in to the crabbe/ and gothe aboute the. xij. sygnes in two yere/ and thus he renneth his course.

¶ Of his propryetes.

He that is borne vnder Mars ī all vnhappynes is ex
perte/he shall be a norysher of grete beestes/he is ful
of malyce/and euer doynge wrōge. Vnder Mars is
borne all theues and robbers that kepe hye wayes ⁊
do hurte to true men/and nyght walkers/quarell py
kers/bosters/mockers/and scoffers/⁊ these men of Mars cause
warre/murther/and batayle/they wyll be gladly smythes or wor
kers/on yron/lyght fyngered/⁊ lyers and grete swerers of othes
in vengeable wyse/and a grete surmyler and crafty/he is reed ⁊
angry with blacke here/and lytell eyen/he shall be a greate wal-
ker/and a maker of swerdes and knyues/and a sheder of mannes
blode/a forny cator/and a speker of rybawdry/reed berded/rounde
vysage/and good to be a barboure and letter of blode/⁊ to drawe
tethe/⁊ is peryllous of his handes/⁊ he wyl be ryche of other men
nes goodes. And of ỹ body of man Mars kepeth ỹ gal ⁊ ỹ reynes.

Of the noble planet Sol.

Sol significat hoiz hñtē colorē int croceū ⁊ nigrū: id est fuscū te
ctū cū ruborę brevis stature/crispū/caluū/pulchri corporis/capil-
los parū rubeos/oculos aliquātulū croceos/⁊ mixtā habz naturā
cū planeta q̄ cū eo fuerit dūmodo dignioręm hz locū ei⁹ iseq̄t naturā.



The sonne is a planet of greate renowne / & kynge of all the planettes the sonne norysheth euery age / and yet is he hote and drye of nature / and ỹ planet saturne is to hym full contrary / for he is euer colde / and ỹ noble planet of ỹ sonne is hote / & gyueth all lyght. For whā it is aboue ỹ erthe it is daye / and whan the erthe dothe shadowe the sonne it is nyght moche be we people bounde to laude god for that noble planet / for he comforteth bothe man and beest / fysshe / and all fowles that flyen in the ayre / all thynges ben gladde of the sonne / ỹ reed rose and fayre floures / after that the sonne gothe ferre in to ỹ west they close themselfe.

¶ Of his propryetes.

All men and women that ben borne vnder ỹ sonne shall be very fayre / amyable of face / and their skynne shalbe eyght whyte & tender / and well coloured in ỹ vysage with a lytell reednes / and they shal haue a pleasure in theyr owne beaute / they shal shewe theyr lyues as they were good and holy / but they shalbe secrete ypocrytes yf they gyue them to relygyon / they shall be fortunate to greate promocyons / they shall be clene and good of feythe / and shall be gouernoure of other people / and yf they be neuer so poore / yet shall they loue howkynge & huntynge / with houndes and hawkes / and reioyce to se it / the chyldren that is borne vnder ỹ sonne shall desyre honour and reyence / and shall synge very plesaūtly / & they shall be full of courage good and dylygent / and shall desyre lordshyp aboue other people / they shall gyue wyse Jugementes / and theyr wordes shall sounde all swetely / and yf he bere ony offyce he shall be lyberal / and he shalbe subtyll in dedes of warre / and many shall seke to hym for coūceyle he shall haue profyte by women / and he shall be in seruyce wt lordes / & by them shall haue auauntage for his wysoome / his sygne shall be in the face / he shall be small of stature / with cryspe heer & balde on the heed / he wyll be seldon angry / and of all ỹ membres

in mannes body the sonne kepeth the herte / as mooste myghtyest planet aboue all other.

Of the gentyll planet Uenus.



Uenus significat hominem alb̃ rasche ad nigredinẽ pulchri corpo= ris capillor̃ habẽte parua naua rilla / pudzos oculos / et pulchram facie / multos capillos habentem / ad alium confectum ruboz crassum et benuolentem.

After next the Sonne reygneth ỹ gentyll planet Uenus & it is a planet femynyne / and is a lady ouer all louers / this planet is moyste & colde of nature / & her two sygnes be Taurus & Libra / & in thẽ she hathe all her Joye and pleasaunce / she causeth Joye / & specyally amõge yonge folke / foz gretely she reygneth on thẽ / & on all men that ben Jalous / and on Women also / foz Jalousy is but a loue inozdynate / as Whan a man oz a Woman loueth moze feruently than they sholde / foz suche Wolde neuer be frome ỹ syght of theyz louers / foz yf they be anone they suspecte them and dzede foz fere to be begyled. There is no man that loueth a Woman by carnall affeccyon / but it is by the influence of Uenus / and but fewe men can escape out of her daunger. This planet Uenus reygneth in. xii. monethes ouer the. xii. sygnes.

¶ Of her propryetes.

All those mē or women that be borne vnder Venus / they shall be very gaye louers / pleasaūte / and delycyous / and mooste comunely they shall haue blacke eyen / and lytell browes / redlyppes and chekes / With a smylynge chere / they shall loue the noyse of trumpettes / claryons / and of other mynstralsy / and they shall be pleasaunt syngers with swete voyces and full of wanton toyes / playes / and scoffynges / and shall gretely delyte in daunsynge / & gamboudes / With leppynge and spryngynge / and wyll vse playenge at the chesse / and at the cardes / and tables / & desyre ofte to comune of luste and loue / and couet ofte swete metes & drynkes / as Wyne / and be ofte dronken / and ofte desyre lechery / and the beholdynge of fayre women / & the women of men in lyke wyse. And vse ỹ dede of flesshely luste often tymes / they wyll desyre fayre clothes of gay colour and fyne / With rynges of vanyte / and all vayne pleasure of the worlde / with fayre and ryche clothes / and perles & precyous stones / they shall loue floures With swete smelles / yet shall they be of good feythe / and they shall loue other as well as them selfe / they shall be lyberall to theyr frēdes / they shall haue fewe enemyes / yf they be browne / they shalbe well proporcyoned of body / & yf they swere it is true / ye may byleue them / and Venus gouerneth the kydneys of man.

¶ Of the fayre planet Mercury.

¶ Mercurius significat hominem non multum album / neqꝫ nigrum habentem colorem frontem eleuatum / longam faciem / et nasum longum / barbam in maxillis / oculos pulchros non ex toto nigros / longosqꝫ digitos / atqꝫ perfectum magistrum (quo ad plura) hec sunt signa Mercurij.



Nexte vnder Uenus is the fayre planet Mercury / and it is masculyne nexte aboue the Mone / & there is no planet lower than Mercury saue onely the moone. This Mercury is very full and dyye of nature / and his two pryncypall sygnes ben these / Gemini is the fyrste that reygneth in the armes and in the hãdes of man or Woman / and the other sygne is Uirgo that gouerneth the nauyll and ỹ stomake of man / this planet is lorde of spechc / in lyke wyse as ỹ Sonne is lorde of lyghte. This planet Mercury passeth & cyrcuyteth the twelue sygnes / in thre hondred & eyght and thyrty dayes Here after is shewed the dyspolycyon of the chyldren that ben borne vnder the planet of Mercury / of What condycyon they shall be / as experte shepeherdes do dysculle.

¶ Of his propryetes.

Who so is borne vnder Mercury shalbe very subtyll of wyt / and shall be a deuoute persone to god / and haue good conscyence / and shalbe very crafty in many scyences / he with

his wyse dome and labour shall gette hym many frendes & louers
He shall euer folowe & resorte to thē ỹ be of good maners / & shalbe
fortunate on the see to vse the course of marchaundyse / he shalbe
very gracyous / and he shall haue harme by women / & whan he is
maryed men shall not sette somoche by hym as they dyd before / he
wyll haue grete loue to ladyes & gentylwomen / but yet they shall
not be maysters ouer hỹ / he wyll be a very good man of ỹ chyrche
or a relygyous man / & he shall not loue to go a warre fare / he wyll
hate theues & slwerers / & he shall gader grete goodes by his wyse
dome. yf he be a mā of the worlde he shalbe perfyte in some hande
crafte / he shall loue well to preche / & to speke fayre rethoryke lan
guage / & to talke of philosophy & geometry / he shall loue well wry
tynge & to rede euer in straunge bokes / and to caste accomptes of
grete nombres / and shalbe a grete maker of balades / songes me
ters / & rymes / he shalbe perfyte in the arte of musyke & loue it / he
shall loue measurynge & metynge / & shalbe some grete clothe ma
ker / he shall be a seruaunt to some greate lorde or els a receyuer of
his mony / he shal haue a hye foreheed / a lōge vysage / blacke eyen /
& a thynne berde / he shalbe a grete pleder in the lawe / & he wyll
medle wother mēnes dedes / & they do not well & saye agaynste it /
and Mercury gouerneth the thyghes / the flankes / and the bely.

¶ Luna significat hominē albū cōse
cū ruborē tūeris sugcilijs beniuolē
habētē oculos nō ex toto nigros / fa
cie rotūdā / pulchrā statura / et i facie
er? signū / in initio qñ crescit signifi
cat oē qđ faciēdū est & in plenitudine
quod destruendum: quia decrescit.





¶ Of the Mone.

AS nowe it is to be vnderstande and knowen ꝑ the lowest planet of the. vii. is named Luna / ꝑ whiche we call ꝑ mone / ꝑ whiche planet is called femynyne or female & is called amonge Shepeherdes ꝑ lady of ꝑ nyghte / for the chefe lyghte and clerenes ꝑ is by nyght / is by ꝑ presence of the mone / for the mone is moche more nerer approched vnto vs than ony sterre is / & therfore she gyueth vs moche more lyght thā the sterres dothe / and also the mone is lady of moysture / & ruleth the see by ebbe & flode / the mone dothe take her lyght of the sonne. xxiij. tymes in the yere. And also the mone is colde & moyste of nature / & her coloure is moche fayrer thā sylucr / & her chefe house is Cancer / & there is none of the other planettes ꝑ be so lowe / & goth so lytell cyrcuyte as dothe the mone / and descēdeth in to Scorpio / and she gothe aboute the. xij. sygnes in. xxvi. dayes / and than chaūgeth / and is called newe. And this is the course of the mone / after the sayenge of Shepeherdes.

¶ Of her proprytes.

SUche men & Women as be borne vnder the mone shalbe slowly & scrupleable / & very gētyll. And yf it be a mayde chylde / she shall be very shamefaste and Womanly / and they shall be well fauoured bothe man and womā / theyr faces shalbe full and rounde / and they shalbe very pacyent folkes and Wyll suffer moche Wronge or they be reuenged / and Wyll be softe of speche and very curteyse / and shall lyue honestly wt̄ suche as good shall sende them / and Wyll haunte vertuous company / they shalbe Well fourmed of body / and haue mery lokes / and loue honestly to be gladde / and Wyll lyue very chastely / and loue gretely the vertu of clennes / bothe in Worde and dede / they hate lecherous talkers & spekers of rybawdry / theyr coloure shall be myxed but wt̄ a lytell reednes / they shall ryght gladly go arayed in many

coloured clothes / & they shall soone swete in the forheed. Also they wyll haue grete desyre to be maysters and maystresses ouer grete stremes / ryuers / and floodes / and shall deuyse many propre engynes for to take fysshe / and to deceyue them / loke what they saye & it shall be true and stedfaste / and they shalbe very honeste & good goers on fote / & comforte seke persones / he shall loue well to talke somtyme of meruayles / he shall not kepe hatered longe i his mynde and he shall appease the people vnder coloure with his communy cacyons / as well as other sholde do with syluer. Honest women he shall loue / and he wyll hate harlottes and brothelles / and shall norysshe theyr chyldren vp in vertu and good maners. And ỹ lyghtes and the braynes of man is vnder the gouernaunce of Luna.

¶ Thus endeth the. vij. planettes with theyr proprytes.

¶ Of the Physonomye of Shepeherdes.



Physonomye of the whiche hathe ben spoken of before / is a cyence that shepeherdes haue for to knowe the naturall inclynacyon of man and woman good or euyll by dyuers

)lygnes on them in beholdynge them onely. The whiche inclyna-
cyō we ought to folowe yf it be good. But yf it be euyll by vertu &
strengthe of vnderstandynge / we ought to eschewe and euyte it /
as to the effecte and to withstande the sayde euyll inclynacyons.
Shepeherdes vse this scyence none otherwyse. The prudent / ver-
tuous & wyse men may be as touchynge theyr maners / all other
wyse than theyr lygnes demōstreth and sheweth in theyr reygne
for these tokens that do lygnyfy vyce is not sene in a wyse man
thoughe the lygne be so / as an alestake or a lygne is hanged befo-
re an house / in the whiche oftentymes is no drynke. ¶ For how
be it that a man by his wysdome and vnderstandynge folowe not
the euyll Influences of the celestyall bodyes ỹ ben vpon hym yet
he corrupteth not the lygnes and demonstracyons of the sayd in-
fluences / but those lygnes naturally haue lygnory & dompnacyon
on them in the whiche they be for to haue naturally that whiche
they lygnyfy / thoughe that a man folowe them or not. Wherfore
shepeherdes saye that the mooste parte of men and women folowe
theyr naturall inclynacyons to vyce or vertu / for that ỹ mooste par
te of them be not wyse and prudent as they ought to be / and they
vse no vertu of theyr owne myndes / but ensueth theyr sensualyte.
And by these celestyall influences of the whiche is shewed by lyg-
nes out warde of suche lygnes is the sayd scyence of Phyzonomye
knowen. For the whiche it behoueth fyrste to knowe that the yere
is deuyded in .iiij. partyes (as it hathe ben sayd before) ỹ is to wyt
Prymetyme / Somer / Herueste / and Wynter / that ben compared
to the .iiij. elementes. Prymetyme to the ayre. Somer to the fyre.
Herueste to ỹ erthe. And Wynter to ỹ Water. Of the whiche .iiij. ele-
mentes euery man and woman is formed and made / and without
the whiche none maye lyue. The fyre is hote and drye. The ayre
is hote and moyste. The Water is moyste and colde. The erthe is
colde and drye. Also they saye that the persone on whome the fyre
reygneth is coleryke of complecyon (that is to saye) hote & drye.
He on whome the ayre reygneth is sanguyne of complecyō (that
is to saye) hote and moyste. He on whome the Water domyneth is

flumatyke of complecyon (that is to saye) moyste and colde. Hee on whome erthe domyneth is melancolyke of complecyon (that is to saye) colde and dryye. The whiche complecyons they knowlege and dyscerne the one fro the other/ by sygnes ỹ be sayde hereafter.

¶Of the. iiij. complecyons. Capitulo. li.



The Colerike hathe nature of fyre hote & dryye/ naturally is lene and sklender couetous/ yreful/ hasty braynles/ folysshe malycyous/ deceptfull/ & subteyll/ where/ he bestoweth his wytte. He hathe wyne of the Lyon (ỹ is to saye) whan he is dronken he chydeth/ fyghteth/ and comunely he loueth to be cladde in blacke/ as russet and graye.

¶The Sanguyne hathe nature of ayre hote and moyste/ and he is large/ plentuous/ attempred/ amyable/ abundaunt in nature/ mery/ syngynge/ laughynge/ lykynge/ ruddy and gracyous. He hathe his wyne of the ape/ the more he drynketh the meryer he is and draweth to women/ & naturally loueth hye coloured clothe.

¶The flumatyke hathe nature of water/ colde and moyste/ he is heuy slowe/ slepy/ ingenyous/ comunely he spetteh whan he is moued/ and hathe his wyne of the shepe/ for whan he is dronke he accompteth hymselfe wyseste/ and he loueth mooste and aboue all other coloures the coloure of grene.

¶The melancoly hathe nature of erthe/ colde and dryye/ he is heuy couetous/ backbyter/ malycyous/ and slowe. His wyne is of the

nyfyeth haſtynes/lechery/hardynes/and an vndertaker. A hau-
ked nole ꝑ boweth to the vpper lyppe ſygnyfyeth malyce/deceyte
vntruthe and lechery. A grete nole and hye in the myddes ſygny-
fyeth a wyſe man and well ſpoken. A grete nole with wyde nole
thzylles ſygnyfyeth glotony and yre. A reed face and ſhozte ſygny-
fyeth a perſone full of ryot/debate/& vnfaythful. A vyſage nother
to ſhozte noz to longe and that is not ouer fatte with good coloure
betokeneth a man verytable/amyable/wyſe/wytty/ſeruyſable/
debonayre/and well ozdred in all his wozkes. A fatte vyſage and
full of rude fleſſhe ſygnyfyeth glotony/neclygẽce/rudenes of wyt
and vnderſtandynge. A ſclender face and ſomwhat longe ſygnyfy
eth a perſone well aduyſed in all his wozkes by good meaſure. A
lytell ſhozte vyſage of yelowe coloure ſygnyfyeth a perſone decey-
uynge/vntrue/malycyous/and full of harme. A vyſage longe and
fayre ſygnyfyeth a man hote/vniuſt/ſpytefull/and full of yre and
cruelte. They that haue theyr mouthes grete and wyde ſygnyfy-
eth yre/and hardynes. A lytell mouthe ſygnyfyeth melancoly/he
uynes/harde wytte/and euyll thought. He that hathe grete lyp-
pes hathe a token of rudenes/and defaute of wytte. Thynne lyp-
pes ſygnyfyeth lyckerouſnes and leſynges. Tethe euen ſette and
thynne betokeneth a true louer/lecherous/and of good complecy
on. Longe tethe and greate ſygnyfyeth haſtynes and yre. Longe
eeres ſygnyfyeth foly/but it is a ſygne of good memozy. Lytell
eeres ſygnyfy lechery and theſte. A perſone ꝑ hathe a good voyce
well ſowynge/is hardy/wyſe/and well ſpoken. A meane voyce
ꝑ is not ſmall noz to grete ſygnyfyeth wytte puruеyaunce/truthe
and ryght wyſenes. A man ꝑ ſpeketh haſtely to be ſet by. A greate
voyce in a womã is an euyll ſygne. A ſofte voyce ſygnyfyeth a per-
ſone ful of enuye/of ſuſpeccyõ & leſyges. And ouer ſmal voyce ſyg-
nyfyeth greate herte and foly. Greate voyce ſygnyfyeth haſtynes
and yre. A man that ſtyreth alwaye whan he ſpeketh and chaun-
geth voyce is enuyous/nyce/dronkelewe/and euyll condycyoned.
A perſone that ſpeketh attempozately without mouynge is of per
fyte vnderſtandynge/of good condycyon/and of good counceyle.

Shepeher. T.i.

A man with a browne bylage / rennynge eyen / & yelowe tethe is of lytell truthe / a traytoure / and hathe a stynkynge brethe. A persone with a longe slender necke is cruell / without pyte / hasty and brayneles. A persone with a shorte necke is full of fraude / stryke / decepcyon / malyce / and none oughte to truste in hym. A persone that hathe a very longe thycke necke sygnyfyeth glotony / force and grete lechery. A manly woman that is grete and rudely membred is by nature melancolyous / baryaunt / and lecherous. A persone that hathe a grete longe bely sygnyfyeth small wytte / pryde / and lechery. A lytell bely & large fete sygnyfyeth good vnderstandynge / good cõceyle and true. A persone hauynge large fete / hye and bowynge sholders sygnyfyeth prowesse / hardynes / hastynes truthe and wytte. Sholders sharpe and longe betokeneth trechery / vntruthe / stryuynge / and vnnaturall. Whan the armes ben so longe that they maye stretche to the ioynte of the kne / it is a token of prowes / lyberalyte / truthe / honoure / good wytte / & vnderstandynge. Whan ỹ armes ben shorte it is a sygne of ygnoraunce / of euyll nature / and a persone that loueth debate. Longe handes and slender fyngers sygnyfyeth subtylyte / and a persone ỹ hath desyre to knowe dyuers thynges. Small handes & shorte thycke fyngers betokeneth foly / and lyghtnes of courage. Thycke and large handes and bygge sygnyfyeth force / hastynes / hardynes / & wytte. Clere & shynynge nayles of good colour sygnyfyeth wytte and encreasse of honoure. Nayles full of whyte spottes and reueled sygnyfyeth a persone auarycyous / lecherous / proude / of grete herte / full of wytte and malyce. The fote thycke and full of flesshe sygnyfyeth a persone outragyous / bygotyous / & of lytell wytte. Small fete and lyght sygnyfyeth hardynes of vnderstandynge / and lytell truthe. Fete flatte and shorte sygnyfyeth an anguysshous persone / of small wysdome and vncurteyse. A persone ỹ gothe a grete pase is grete of herte and dyspytefull. A persone ỹ gothe a good pace sygnyfyeth well to prospere in all thynges. A persone ỹ maketh small steppes and thycke is suspecyous / full of enuye / & euyll wyll. A persone ỹ hath a small flatte fote & casteth as a chylde

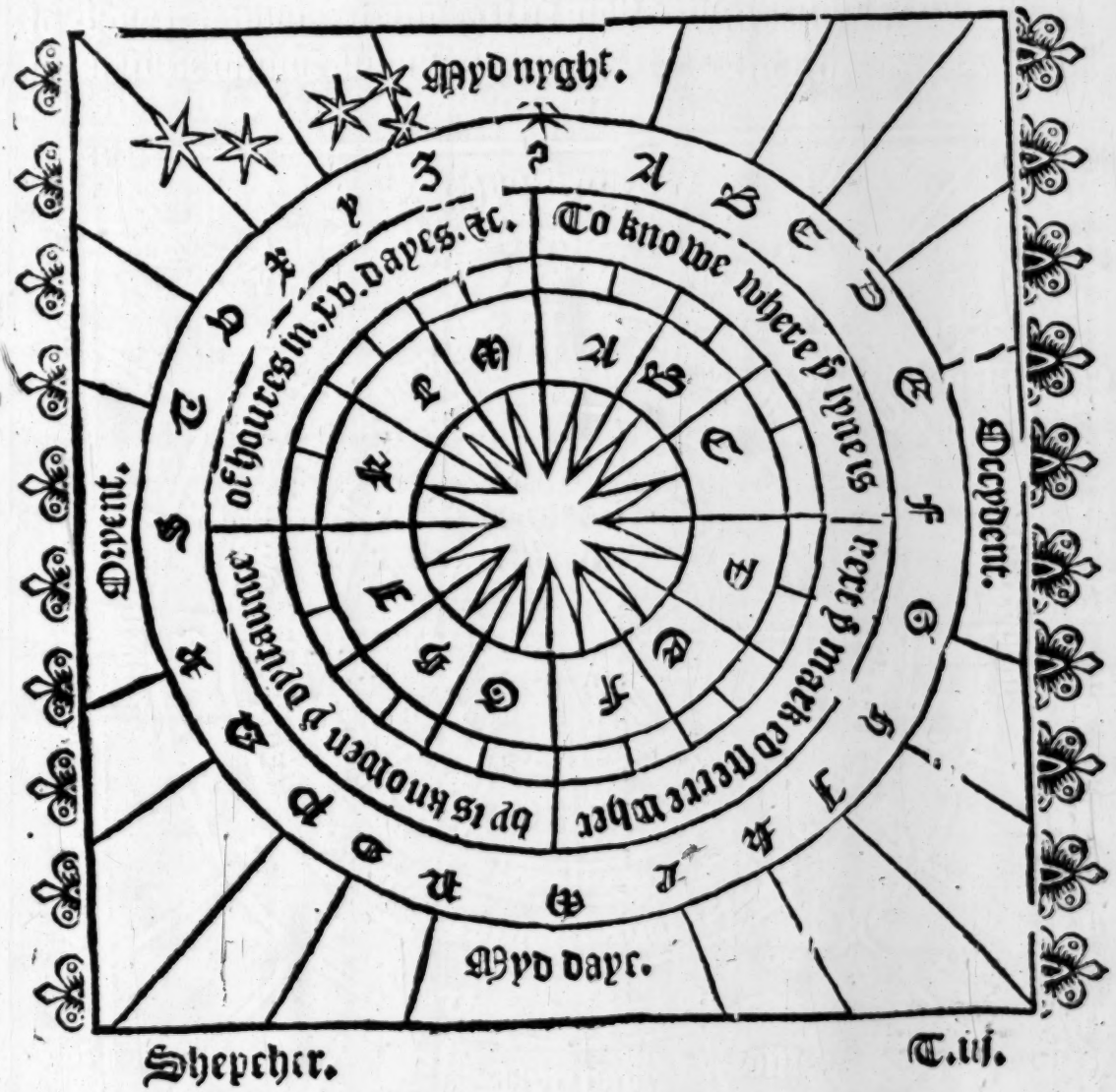
sygnyfyeth hardynes and wytte/ but the sayd persone hathe dy-
uers thoughtes. A persone that hath softe flesshe not to colde ne to
hote sygnyfyeth a well dyspoled persone/of good vnderstandynge
and subtyll wytte/ full of trouthe/ and encreasynge of honoure. A
persone that laugheth gladly and hathe grene eyen is debonayre
of good wytte/true wyse and lecherous. A persone that laugheth
fayntly is slouthfull/melancolyus/ suspecyous/ malycyous/and
subtyll. ¶ Shepeherdes saye for that there ben dyuers sygnes
in a man and woman/ and that they be somtyme contrary one to
the other/ one ought to Juge moost comunely after the sygnes in
the dysage. And fyrste of the eyen for they be moost true and pro-
uable. And they say also ỹ god formed no creature for to enhabyte
the worlde wyser than man/ for there is no condycyon ne maner
in a beest/ but that it is founde comprehended in man. Naturally
a man is hardy/as the Lyon. Prue and worthy/ as ỹ ore. Large
and lyberall/as the cocke. Iuarycyous/ as the dogge. Harde and
swyft/as ỹ harte. Debonayre and true/as the turtle douue. Ma-
lycyous/ as the Leoparde. Pryue and tame/ as the douue. Dolo-
rous and gyle full/as the fore. Symple and mylde/ as the lambe
Shrewde/as ỹ ape. Lyght/as the horse. Softe and pyteable/as
the beer. Dere and precyous/ as the olyphaunt. Good & holsome/
as the Unycorne. Vyle and slouthfull/as the asse. Fayre & proude
as the pecocke. Glotonous/as the wolfe. Enuyous/as the bytche
Rebell and inobedyent/ as the nyghtyngale. Humble/ as the pe-
gyon. Fell and folysshe/ as the oustrychе. Profytable/ as the pys-
myre. Dyssolute and vagabounde/ as the gotte. Spytefull/ as ỹ
fesaunt. Softe and meke/ as the chekyn. Moueable & varyenge/
as the fysshe. Lecherous/as the bore. Stronge and puyssaũt/ as
the camell. Traytoure as the mule. Aduysed/ as the mouse. Rea-
sonable/as an aũgell. And therfore he is called ỹ lytell worlde/for
he taketh parte of all/or he is called all creatures.

¶ Shepeherdes practyse theyr quadraũt of the nyght/as ye se by
the fygure here after. Capitulo. xliij.



By this fygure here after one may know ỹ houres by nyght / as foloweth. Fyrst marke the sterre ỹ we call ỹ pomel of ỹ skye ryght vnder it is ỹ sonne at the houre of myd nyght / and the place on the erthe agaynste ỹ sterre We call ỹ angle of the erthe. Whā We wyll set at eye We beholde our pomel / as I beholde vnder this cord / & the neyther ende of my cord is ỹ angle of ỹ erth / and the sonne is ryght vnder it. The longe lynes that trauerse the sterre of the fygure that is the pomell of the skyes serueth for two houres / and ỹ small lynes for one houre. But yet serue other lynes as ỹ chaūgynge of ỹ sterre ỹ sygnyfyeth myd nyght / & consequently ỹ other houres / for the longe houres serueth a moneth / and the small. xv. dayes. Let the cord be stretched that it be sene ouer the pomell. Note some sterre vnder ỹ cord that maye alwaye be knowen / and ỹ shall be it that alwayes shall shewe vs the houres of the nyghte. After ymagyn a cyrcle aboute ỹ pomell & dystaunce of the sterre marked / in Whiche cyrcle be ymagyned the lynes or semblable dystaunces / as they ben in the fygure. As many dystaunces as the marked sterre shall be before ỹ cord so many houres shal there be before myd nyght / and as many as shalbe behynde the cord / so many houres bē after myd nyght. It must be knowen that the sterre marked chaūgeth ỹ place in. xv. dayes

by the dystynccyon of an houre / in a moneth of twayne. Wherfore it behoueth to take myd nyght. xv. dayes ferder by the dystaunce of an houre / and in a moneth of two / and in two monthes of. iij. in. iij. monthes of. vi. so that in. vi. monethes ỹ sterre marked that was ryghte vnder the pomell shalbe ryght ouer / and in other. vi. monthes it wyll come to the poynt wher as it was fyrste marked / & this sayd marked sterre one oughte not to chaunge / but ought to chose it amonge many for the moste knowlegable / and for the mooste to be founde amonge other.



Shepcher. T. iij.

¶By the present fygure before Shepeherdes knowe by nyghte in the feldes all seasones what tyme and houre it is / be it before myd nyght or after. ¶And .xxiiij. letters without the fygure ben the .xxiiij. houres of a naturall daye / and the .xij. within ben for ỹ xij. monethes. The sterre in the myddes is the pomell of the skyes with the whiche it behoueth to knowe one ỹ is nexte it / whiche shalbe a marked sterre / & it by the whiche one maye knowe ỹ houres in the maner (as is before sayde) in takynge myd nyght in / xv. dayes forthermore bi ỹ distaũce of an houre



For to knowe by nyghte the place agaynst myd daye / as ỹ of myd nyghte / ỹ hye orysent / and ỹ hye occydent / the lowe orysent / & ỹ lowe occydent / & the place in ỹ skye ouer agaynste whiche euery sygne ryseth Shepeherdes do vse this practyke. They do hange a corde / that is made stedfaste aboue & bynethe / than an other w̃ a plombe / ỹ descẽdeth tyll it be tyme for to steye it / ỹ they maye be a lytell dystaunce one fro another / so that one maye se ỹ sterre of the pomell ryght vnder the two cordes at ones / thã they stye the corde with the plombe aboue / or bynethe. Now who ỹ wyll se myd daye directely be it nyghte or daye / go on the other syd of the cordes / & ỹ shalte se the place agaynst myd daye. Than come on the fyrst syde / and thou shalt se the place agaynst myd nyght / and thoughe that it be daye. For the hyest

poynt of the zodyake in the longest daye of somer / let the sonne be sene vnder the two cordes at the houre of myd daye / and that he be so nere that he touche the cordes / & marke in the corde to warde the sonne the heyght ỹ he hath sene it / than by nyght marke some sterres that one maye alwaye knowe one / in the same place is the passage of the solstyce of somer. And whan the dayes ben at the shortest / the sterre that we se at myd nyghte in the sayd poynte of myd daye ben dyrectly they that ben nexte to the solstyce of somer / the whiche hathe the sygne nexte towarde orient is Cancer / and the sygne nexte towarde occydent is Gemini. And as it is sayde frome the heyght of ỹ solstyce of somer / one maye practyse ỹ lowe solstyce of wynter / the whiche we se on the myd daye / whan ỹ dayes be at the shortest ouer the place agaynst myd nyght / & his next sygne towarde orient is Capricorne / and that towarde occydent is Sagittarius. One may marke the hye orient or the lowe / but it behoueth that it be whan the dayes ben at ỹ longest or shortest / & the dystaunce betwene ỹ two orientes deuyded in. vi. egall partyes by eche ryseth two sygnes / by the nereste partye of the hye orient ryseth Gemini and Cancer / by the seconde Taurus and Leo / by the thyrde Aries and Virgo / by the. iiij. Pisces and Libra / by the. v. Aquarius and Scorpius / by the. vi. more nere the occydent Capricornus and Sagittarius / and dyuers other thyges ỹ may be practysed on the skye / as is proued by the goodly operacyons of dyscrete shepeherdes.

Here after shall folowe of dyuers impressyons and bysyons / of the whiche Shepeherdes haue sene in the nyghte in the element (and as shepeherdes say) whan that these impressyons ben sene / they betoken ryght grete meruayles. Ca. xliiij.

The Shepeherdes that lye by nyghte in feldes se many and dyuers impressyons in the ayre and on the erthe / whiche they ỹ lye ī theyr beddes se not. Somtyme they haue sene in the ayre a maner of a comet in fourme and

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For to knowe by nyghte the place agaynst myd daye / as ỹ of myd nyghte / ỹ hye orygent / and ỹ hye occydent / the lowe orygent / & ỹ lowe occydent / & the place in ỹ skye ouer agaynste whiche euery sygne ryseth Shepeherdes do vse this practyke. They do hange a corde / that is made stedfaste aboue & bynethe / than an other w̃ a plombe / ỹ descẽdeth tyll it be tyme for to steye it / ỹ they maye be a lytell dystaunce one fro another / so that one maye se ỹ sterre of the pomell ryght vnder the two cordes at ones / thã they stye the corde with the plombe aboue / or bynethe. Now who ỹ wyll se myd daye dyrectely be it nyghte or daye / go on the other syd of the cordes / & ỹ shalte se the place agaynst myd daye. Than come on the fyrst syde / and thou shalt se the place agaynst myd nyght / and thoughe that it be daye. For the hyest

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The Shepeherdes that lye by nyghte in feldes se many and dyuers impressyons in the ayze and on the erthe / whiche they ỹ lye ỉ theyr beddes se not. Somtyme they haue sene in the ayze a maner of a comet in fourme and

facyõ of a dragon castynge fyre out of ẏ throte. Another tyme they haue sene fyre leppynge in maner of gotes / ẏ lepeth without longe durynge. And other tymes a whyte impressyon / the whiche appereth alwayes by nyght / and at all houres / the whiche they call the hye waye to saynt James in Galyce or Watlynge strete.

¶ The Flyenge Dragõ. Gotes of fyre leppynge. The hye waye to to saynt James in Galyce.



Other impressyons there be / as flambes of fyre that mounteth. Other / as flambynge fyre that goth syde. waye. Other as styll fyre that bydeth longe. Other there is ẏ maketh grete flambes / and bydeth not longe. Other also / as candels / somtyme grete & somtyme lytell. And this they se in the ayre and on the erthe. Another comet they se fallynge as a brennynge spere.

¶ Brennynge candell. Spere ardaunt. Fyre mountynge. Brennynge sperckles. Fyrebrondes. Wylde fyre.



Moreouer Shepherdes se cometes in other maners / ỹ is to wete in maner of a pyller flamynge & dureth longe. Another ī maner of a flyenge sterre that passeth lyghtly. But ỹ thyrde is a comet sterre that dureth longest of all. They se other. v. sterres erratykes that gothe not as the other / & ben they whiche they call planettes / but they haue forme of the other planettes and ben Saturne / Jupiter / Mars / Uenus / and Mercury / & they se sterres / of the whiche one is called the berded sterre / and the other hered sterre / and the laste tayled sterre.

¶ Sterres erratykes. Comet tayled. Flyenge sterre. Pyller ardaunt. Sterre tayled. Sterre hered. Sterre berded.



The chaunces of an auoutrer.

Quattuor his casibus sine dubio cadet adulter
Aut hic pauper erit / aut subito morietur
Aut cadet in causam qua debet Judice vinci
Aut aliquod membrum casu: vel crimine perdet.

¶ Of a thonder stone that fell in the duchy of Austryche.

How be it that the impressyons here aboue semeth thynges meruaylous to people that haue not sene them / they saye that it is in party impossyble. Knowe they & other that in the yere of oure lorde. M. lxxxii. the. vij. daye of

Nouembre a meruayle happened in the Erledome of Ferrate in the duchye of Austrychе/nyghe a towne named Enszheim/ wher as that daye was greate thonder and orage. In the playne feldes nyghe the sayde towne fell a stone of thonder/ whiche wayed.ij. hondred and fyfty pounde and more. The whiche stone to this present tyme is kepte in the sayd towne/and euery man and woman may se it that wyll. Of the whiche stone foloweth the Epytaphe.

Here foloweth the Epytaphe of the thonder stone.



Erlegat antiquis miracula facta sub annis
Qui volet/et nostros comparet inde dies
Visa licet fuerint portenta/horrēdaq; monstra
Lucere e celo: flamma/corona/tardes
Astra diurna/facies/terna/et telluris hyatus
Et bollides/typhon sanguineusq; polus
Circulus et lumen/nocturno tempore visum
Ardentes clypei/et nubigeneq; fere
Montibus et visi quondam concurrere montes
Armorum et crepitus/et tuba terribilis
Lac pluere e celo visum est/frugesq; calibisq;
Ferrum etiam/et lateres/et caro/lana/cruor
Et serenta alijs/ostensa a scripta libellis
Prodigijs ausim vix simulare nouis
Visio dira quidam Friderici tempore primi
Et tremor in terris/lunaq; solq; triplex
Hinc cruce signatus Friderico rege secundo
Excidit in scriptis gramate ab vmbre lapis
Austria quē genuit senior Fridericus/in agros
Tertius hunc proprios/et cadere arua videt
Nēpe quadragintos post mille peregerat annos
Sol nouiesq; decem signifer atq; duos
Septē preteria dat ydus metuenda nouembris
Ad medium cursum tenderat ille dies

Cum tonat horridem crepuitq; per aera fulmen
Multisonum/hic ingens condidit atq; lapis
Cui species delte est acieſq; triangula/obustus
Est color et terre formatmetalligere
Missus ab obliquo fertur visuſq; sub auris
Saturni qualem mittere sydus habet
Tenserat hunc enꝛhehim sunt gaudia sensit in agros
Illic insiluit depopulatus humum
Qui licet in partes fuerit distractus vbiq;
Pondus adhuc tamen hoc continet ecce vides
Qui mirum est potuisse hyems cecidisse diebus
Aut fiere in tanto frigore congeries
Et nisi anaxagore referant monimenta/molarem
Casurum lapidem/credere et ista negem
Hic tamen auditus fragor vndiq; lithori Rheni
Audit hunc vri proximus alpicola.

How the yere gothe aboute by .xij. monethes / and how a man waxeth in .xij. aeges of his lyfe. Ca. xlv.





ND as now we sholde byleue that it is feythfully true/that the. xij. monethes & seasones chaũgeth. xij. tymes ỹ man / euen as the. xij. monethes chaũgeth them in the yere. xij. tymes / as euerypne after the other by ỹ course of nature/ and so mannes lyfe chaungeth euery. vi. yere/ and so after that forthe vnto. xij. aeges / & euery aege lasteth. vi. yere/ and so. xij. tymes. vi. maketh. lxxij. And so longe euery man maye preserue and kepe his body without sekenes/ yf that they kepe them selfe well in theyr youthe by good dyet and good gouernaunce/ for ye knowe well that manye men slee themselfe/ and dye lõge before or they sholde dye / as by surfettes/ ouer moche salte meetes/ ouer colde meetes/ or to hote in operacyon / or by takynge greate hete / and after greate colde / or by euyll ayres/ or by takynge of thought/ or by greate wete and goynge in the rayne/ or goynge wete shodde/ or ouer moche vsynge the company of women/ or by fyghtynge in his youthe/ and losynge some of his blode/ or by greate anger/ or by falles / or burdens / or by to greate study ouer rechynge his mynde. These with many suche other a man maye alter his complecyon and shorte his lyfe / and all for lacke of good gouernynge in his youthe. And they that lyue tyll. lxxij. is by theyr good lyuynge and dyet. And than they maye lyue in decrepyte tyll. lxxx. or an hondreth yere / there be but fewe ỹ do passe ỹ. All is at goddes ordynaunce/ to lengthe & shorte theyr dayes at his pleasaunce.

¶ Of the. xij. monethes/ w̃ the. xij. aeges of man. Ca. xlvi.

¶ January.

¶ The fyrste monethe is January/ the chylde is without myght tyll he be. vi. yere olde/ he can not helpe hym selfe.

¶ Febrzuary.

¶ The. vi. yere that is the fyrste tyme of ỹ sprygynge of all flowres/ & so ỹ chylde tyll. xij. yere groweth in knowlege / dyscrecyon/

and lernynge/and do as he is taught.

¶Marche.

¶Marche is the buddynge tyme/and in that.vi.yere of Marche the chylde waxeth bygge and apte to do seruyce/ and lerne scyence fro.xij.to.xviij.suche as is shewed hym.

¶Apryll.

¶Apryll is the spryngynge tyme of flowres/ and in that.vi.yere he gothe to mannes state in hyght and groweth/ and waxeth wyse and bolde but than beware of sensualyte/for he is.xxiiij.

¶Maye.

¶Maye is the season that flowres ben spredde/ and ben than in theyr vertu wt swete odoures. In these.vi.yeres he is in his moste strengthe/but than let hym gader good maners betyme/ for yf he tary paste that aege/it is an happe yf euer he take them/ for than he is.xxx.yere

¶June.

¶In June he begynneth to close his mynde/ and thã he waxeth rype. For than he is.xxxvi.yere.

¶July.

¶In July he is.xlij.and he begynneth a lytell to declyne and feleth hym not so prosperous as he was.

¶August.

¶In August he is by that.vi.yere.xlviij.yere/ and thã he gothe not so lustely as he dyd/ but studyeth how to gader and to synde hym in his olde aege to lyue more easely.

¶Septembre.

¶In Septembre he is.liiij.yere/he than puruayeth agaynst the wynter to cherysshe hym selfe withall/and kepe nere to gyder the goodes that he gate in his youthe.

¶Of Octobre.

¶Than is a man in Octobre.lx.yere full/yf he haue ought he reioyseth/and yf he haue nought he wepeth.

¶Nouembre.

¶Than is man.lxvi.in Nouembre/ he stoupeth and gothe soft-

ly/and loseth all his beaute and fayrenes.

¶ Decembre.

¶ In Decembre man is.lxxij.yeres/than hadde he leuer haue a warme fyre/than a fayre lady/and after this aege he gothe in to decrepyte towarde a chylde agayne/and can not welde hymselfe/and than yonge folkes bē wery of his company/but yf they haue moche good they ben full euyll take hede of.

¶ Of an assaute agaynst a Snayle.



¶ The woman speketh with an hardy courage.

GO out of this place/thou ryght vgly beest
Whiche of the vynes/the burgenynges dothe ete
And buddes of trees/bothe moze and leest
In dewy mornynges/agaynste the wete
Oute of this place/oz I shall the soze bete

With my dystaffe/bytwene thy hornes twayne
That to departe thou shalt be fayne.
¶The men of armes w̄ theyr fyers cōtenaūce.
¶Horryble snayle/lyghtly thy hornes downe lay
And frome this place/out faste loke ȳ thou ryn
Or with oure sharpe wepons/we shall the fray
And take the castell/that thou lyest in
We shall the flee/out of thy foule skyn
And in a dysshe/with onyons and peper
We shall the dresse/and with stronge vyneger.

¶There was neuer venycyen nor lumbarde
That dyd the ete/in suche maner of wyse
And breke we shall thy house stronde and harde
Wherfore gette the hense/by oure aduyse
Out of this place/of so ryche edyfyse
We the requyre/yf it be thy wyll
And lette vs haue this towre/that we come vntyll.
¶The Snayle speketh.
¶I am abeest/of ryght greate meruayle
Upon my backe/my house reysed I bere
I am nother flesshe ne bone to auayle
As well as a grete oxe/two hornes I were
yf that these armed men/approche me nere
I shall them soone/baynquesshe euerychone
But they dare not/for fere of me alone.

¶Thus fynysheth this geste/compoled onely to palle the tyme there with.

¶Hereafter shall folowe the medytacyons of the passyon of oure lorde Jhesu cryste/that Shepeherdes and symple people oughte to haue in herynge the dyupe seruyse of oure holy moder the chyrche. Capitulo. xlviij.



It behoueth for to thynke before ỹ begynnynge of matyns on ỹ wordes that Jhesus sayd in the gardyn / the nyghte before that he toke his blysſed paſſyon. Fader yf it be poſſyble tranſporte fro me this chalyce. Howe be it my wyl be not done / but thyne / & that in soo sayenge he suffered so grete payne ỹ he wette droppes of blode / in suche abundaũce that it ranne downe to the grounde.

¶ And at matyns tyme it behoueth to thynke how as ỹ traytour Judas approched hym to oure lorde / and in kyſſynge hym sayde Aue rabi. I grete the mayſter. And that the meke and benygne Jhesus withdrewe not his vysage frome the traytour / and how he suffered hymselfe to be taken and bounden as a theefe / and caſte to ỹ erthe / defyled / spytted on / & left of his dyſcyples / & seruaũtes.

¶ At laudes it behoueth to thynke and conſyder Jhesus beynge in the house of Anne / & after in the house of Cayphas dyſpyteouſly beten / blaſphemed / stretched / and beſpyttẽ in his moſte precyous vysage / his eyen doũden / and after troden vnder fote shamefully.

¶ At pryme it behoueth to thynke how as Jhesus was led from the houſe of Cayphas to Pylate / and the betynges that he hadde And how Pylate examyned hym of that they hadde wrongefully accuſed hym of / and how he was cruelly beten at a pyller before a grete multytude of people / and crowned with thornes.

¶ At Tyerce it behoueth to thynke how Jhesus was preſented before the people with a crowne of thornes / clothed with a mantell of purple / and the curſed people cryed Crucifige crucifigi eũ. and how Pylate condempned hym to the mooſt bytterfull dethe /

and how he bare ỹ heuy crosse vpon his holy sholders.

¶At Noone it behoueth to thynke how Jhesus was ledde to the mounte of Caluary shedynge his precyous blode/and how he fell dyuers tymes vnder his crosse. And how he was nayled wt grete blunte nayles/and the doloure that he suffered whan the crosse was lette fall in to ỹ mortyes. And thynke also of the doloures of his sorowfull moder.

¶At hye Noone it behoueth to thynke in what doloure he was/ whan he sayde my god my god/wherfore hast thou lefte me. And whan he sayde. I thurste. They gaue to hym vyneyger and gall medled/and how he abode the dethe/after syghes made he gaue vp the ghoste to god his fader. And how his moder hadde greate sorowe also

¶At euensonge it behoueth to thynke how Jhesus had his syde opened with a spere/and how he hanged deed on the crosse/full of woundes fro the toppe of his heed to the soule of his fete/and how he was taken downe. And how his moder layde hym on her lappe weppynge. ¶At complyne thynke how Jesus was bouñden and layde in sepulture/and kepte of the Jewes/to the ende ỹ he sholde not ryse. ¶Clerkes and laye people ought to thynke on all these thynges or that they go to matyns.

¶The sayenge of a deed man. Ca. xlix.

¶Man loke and se
Take hede of me
How thou shalt be
Whan thou arte deed
Dyre as a tree
Wormes shall ete the
Thy grete beaute
Shall be lyke leed.



In my youthe grene
Than I was clene
Of body as ye are
But for myne eyen
Now two holes bene
Of me is sene
But bones all bare.

¶Now entende
For to amende.

¶The tyme hath bene
Shepeher.



Mortall creatures/saylynge in ỹ wawes of mysery
Auayle the sayle/of your conscyence vnpure
Flee frome the perylles/of this vnstedfast Whery
Dryue to the hauen/of charyte moste sure
And caste the anker/of true confessyon
Fastened with the grete cable/of contrycyon clene
Wynde vp the marchaundyse/of hole satysfaccyon
Whiche of true customers/shall be ouer sene
And brought to the Ware houle/of perfeccyon
As perfyte marchauntes/of god by electyon.

¶Here folowyth certayne orayſons and prayers/and fyrst a deuysyon theologycall or a questyon to knowe yf prayers/orayſons/masses/and suffrages done for the soules in purgatory/ben meryterous and auayleable for theyr helpe and delyueraunce. Ca. l.



E deuoute people oughte to note how for to gette and acquyre welthe Whiche companyeth ỹ estate of good or yll dyuers ꝑsones for to be accessary to ỹ sayd estate ỹ worke of some maye profyte (not onely de congruo) but wt de cõdigno. This may be in two maners. Fyrst for ỹ communycacyon ỹ whiche is rote of ỹ merytorous worke/ỹ is of charyte/whiche is rote of all good dedes. And thus of eche ꝑsone they haue profyte and helpe of the goodes of other yf there be charge. Juxta illud. Particeps ego sum. ꝛc. Secondely for the intencyon of the doer/whan ony dothe ony workes to the ende that they may profyte to other. And suche operacyons appertayneth onely to thẽ for whome they be done/as gyuen of hym that dothe them. And they maye auayle to satysfye and accomplysshe the satysfaccyon of some or to some other thynge that ne be holdeth his estate/and in these two maners auayleth ỹ suffrages of ỹ chyrche/not onely to the quycke/but also to the deed/not to the ende that ỹ sayde suffrages maye moue theyr estate/but that they maye be delyuered fro paynes. For as sayth the saynt Austyn in the boke namen Enche-

rydyon as longe as they haue lyued in this Worlde/they haue deserued that the suffrages maye profyte to them. Dum in hac vita viuerēt meruerūt vt hec sibi prodessent. The holy apostle sayth in the seconde chappytre to the Corynthyens in the fyfth chappytre. Unusquisq; propriam mercedem accipiet prout gessit in corpore/ as to be dampned or saued for theyr deserynge/for euery mā shal haue paradyse or els hell for his owne dede/and not for the dedes of other persones. And thus it is vnderstande/Whiche is Wryten in Ecclesiastices.ix. Mortui non habent patrem in opere quod sub sole geritur. quod intellige verum quantum ad mutationem status. Or els We speke of/opere operato(that is to saye)of the suffrage in hymselfe. And thus the holy sacrament of the aulter and other sacryfyces haue effycacy and vertu of them selfe Without the operacyon of hym that dothe theym encrease or demynysshe theyr effecte/but ben made egally by euery persone good or euyll. But yf We speke (ex opere operantis) it behoueth to dystynguc/ for ony sacryfyce maye be done by an euyll man/as the masse sayd by a synner. And this maye be done in tWo maners. Fyrste(vt per autorem)that is to saye/that the sacryfyce be done by the synner/ as autour of the sayd sacryfyce/& this profyteth not but accydentally/and consequently it is to be knoWen that by the almesse of an euyll man/the poore folke to Whome the sayde almesse is gyuen ben moued to praye vnto god for the soules of them/for Whome the sayde euyll man hathe gyuen them. Secondely (vt per ministrum)and this maye be done in tWo maners/for Where the sacryfyce or offyce is done by the mynyster publyke of the chyrche/ as the preest that celebrate the masse of Requiem/and suche sacryfyces profyteth alWayes/for the malyce of the mynyster noyeth not to the operacyōs or Workes of a good autour/as ỹ chyrche is. Or the sayde sacryfyces be done by a mynyster of some prpuy persone. And that they ben done by the commaūdement of some persone beynge in ryght greate perfyte loue and charyte/as yf thou make to saye masse by a preest that is in synne/and thou beynge in grace and charyte it profyteth to the or hym that made it for to

be sayd yf he be deed. But yf at the commaundement of hym that is not in charyte whā he cōmaundeth ony good worke to be done/ suche worke profyteth not to hym ne to a soule/ but yf after warde he come to good estate/ whyle suche good workes is in doynge. And it suffyseth that he be in charyte. whan he cōmaūdeth suche good workes to be done/ thoughe that he be not whyle they be executed. And therfore it is grete welthe whan suche gyueth almesse/ or that maketh a masse to be sayd/ and he to whome it is gyuen or the masse commysed be in charyte/ as in the present case. For yf ỹ gyue in the name of thy fader that is in purgatory and in grace of his chyrche for to be parte taker in the suffrages ben merytoryous of bothe partyes/ ỹ is to wete/ ex opere operato/ & ex opere operantis. Hec Richardꝰ in. iiij. distinc. xlv. articulo. iiij. questione. ij. ¶ Note that he ỹ receyueth dyuers mēnes mony/ all ỹ worlde hathe the partycypacyon of the goodes/ & hath not lesse profyte of his good workes than yf he had receyued all for hymselfe/ but it be reth to hym more profyte/ as to the augmentacyon of prayse or glory/ and as to the satysfaccyon of his synnes/ & dymynyshynge of the payne for them due/ to the whiche thynges auayleth ỹ sayd assocyacyon/ as sayth Richardus de media villa. In the place before aleged.

Saynt Gregory in the secōde questyon of the .xiij. cause in the chappter Gregoryous/ sayth ỹ the soules in purgatory ben soone delyuered by. iiij. maners/ and ben ỹ iiij. keyes ỹ euery deuoute persone ought to hange at theyr gyrdels/ for to open purgatory whan that he cometh to the chyrche. ¶ The fyrste keye is the oblacyon to the preest. To this purpose by fygure/ by anctorite/ & by example sheweth. 2e. macha. xij. that Judas Machabeus sende. xij. M. dragmas of syluer in oblacyon and offerynge for the synnes of Jewes that were slayne in the batayle/ wherby is gyuen vs to vnderstande that the oblacyon of the precyous body of Jhesus gyuē to god his fader is of moche greter vertue for to demynysshe the paynes of thē

that ben in purgatory / than the sayde syluer. And it is moreouer wryten in the aboue sayde place / that yf Judas Machabeus had not hadde esperaunce that they whiche were slayne sholde ryse ones agayne / it hadde ben to hym a thynge superfluous & vayne to haue prayed for them. Wherof it folowyth that it is a thynge holy and salutary to pray for them that ben dysceased / to the ende ỹ they maye be delyuered of theyr synnes. This reason approued by the auctoryte of doctours of the holy scrypture / as of sayne Justyn / and sayne Gregory in ỹ place before aleged. It is proued by example of a bysshop that was vexed with a hete in his fete / that none myght refresshe thē / it happed in somer on a day as fysshers fysshed in the see they caught a grete yse / ỹ whiche they bare to ỹ bysshop / and put it vnder his fete a certayne houre / and thā ỹ bysshop herde a voyce that complayned / ỹ whiche he adiured / and it answered and sayde. I am the soule of a preest that suffereth here my purgatory / and yf thou were in the state of grace / and sayd an hondreth masses for me / I sholde be delyuered & saued / ỹ whiche was done. Now take hede thou haste not an hondreth / but none. Purgatory by the lawe is no party of hell / but by dyspensacyon it maye be in euery place. The .ii. kepe is oraysons & prayers of saynctes / by the whiche ben delyuered the soules frome the paynes of purgatory. And this appereth by auctoryte in the appocalyps / in the .vii. chapytre. Ascendit fumus aromatum: id est orationum odor de orationibus sanctorum de manu angelicoram deo. It appereth also by the auctoryte aboue sayd. Sancta et salubris. &c. It appereth by an example of sayne Martyn / as sayne Gregory recounteth of a preest that prayed deuoutly to sayne Martyn / the daye of his feest for the soules in purgatory / and as he prayed he sawe .lxx. soules at the corner of ỹ aulter that thanked him of that they were delyuered by the prayer of sayne martyn. Beholde than what the saynctes wyll do / at the prayer of ỹ vyrgyn Mary. Thou wylte peraduenture saye / I perceyue not theyr prayers. I aske ỹ whan thou sayest. I had almoost brokē my necke / or fallen fro my horse / or from an hye tree / or my chylde is not deed. Who dyd kepe

the: Byleue ꝑ it is ꝑ prayers and intercessyons of sayntes. These two fyrste maners ben more spedefull of almoche as they ben reported in god. ¶ The.iij. kepe is almesse of the frendes and parentes by the whiche ꝑ paynes in purgatory be demynysshed. Ecclesiastici.vij. Pauperi porrige manum tuam et mortuo non prohibeas gratiam. Ex ecclesiastici.xxij. Super mortuum plora deficit enim lex eius. Ruth.primo. Faciet deus vobiscum misericordiam sicut feceritis cum mortuis. To this purpose sayntt Gregory recyteth of a knyght of kynge Charles the greate / that by his testamente lefte to his felowe his harneys and his horse / to the ende that he sholde gyue them to poore folke within.xxx.dayes / orels he wolde cyte hym to the Jugement of god. And at the ende of.xxx. other dayes / he mocked hym of the Cytacyon and dyfferred to do that whiche was enioyned by the wyll of the deed to hym. Than dyd ꝑ knyght appere to his felowe in bewaylynge hym ryght gretely And anone came two blacke morpens that toke hym / & bare hym ouer mountaynes and valayes / tyll we was all broken and frusshed in peces. Do than almes / and fulfyll the wyll of thy frende wout makynge delaye. Almes ought to houe.iij.cõdycyons. Fyrst it ought to haue bede ioyously / as sayntt Poule sayth. Se.ad Corinthios nono. Hylarem datorẽ diligit deus. It oughte to be done abuntly. Thobie quarto. Quomodo poteris esse misericors. After thy faculte and puysaũce (ꝑ is to wete) lytell and lytell. Thyrdly hastely and dylygẽtly. Prouerbiorum quarto. Ne dicas tuo vade et reuertere cras cum statim possis dare. Fourthly deuoutely. Danielis quarto. Elimosinis peccata tua redime. That is with herte contryte and deuoute. Do almes whiche as Thobie sayth delyuereth from eternall dethe. Do not so that the soules of thy frẽdes dysceased maye crye after the / whiche is wryten. Job decimo nono. Miserimini mei. And also he sayth. Derelinquerũt me propinqui mei: et qui me mouerunt obliti sunt mei. It is wrytẽ Job vicesimo. Diuitias quas deuorauit euomet: et de ventre eius extrahet illas deus. That is to saye / that the executoure or parent ꝑ withholdeth the goodes of them ꝑ ben dysceased shall spewe them

in hell amonge the ryght terryble and ferefull paynes where as ỹ deuylles shall plucke thē awaye with grete / stronge / and myghty hokes of harde yron. ¶ The fourthe keye is the fastynge of the frendes of them ỹ ben dyscreased / by ỹ whiche whan the fastynges ben done of them beynge in ỹ estate of grace is made a grete parte of the demynysshynge of theyr payne. This appereth euydētly by a fygure of ỹ byble. xxi. regum. iij. Where as we rede that after ỹ Abner hadde ben slayne by treason of Joab that it was comen to knowlege of Dauyd / he sayd to all ỹ people that were aboute hȳ / gyrde you and clothe you with sackes / and wepe and faste vnto euenlonge for the soule of the sayde Abner in esperaunce that he sholde eschewe dampnacyon. In ỹ whiche it appereth clerely by ỹ Prophete ryall / that fastynge and doynge of penaunce for the soules in purgatory profyteth moche to them for the dymynysshynge of theyr paynes. ¶ Now thou hast here prayers / dyrynges / fastynges / almes dedes / and oraysons / in whiche thou maye make thy frendes and kynnesmen pertayners / the whiche thou ought not to deferre to do. For euyn as thou does beynge in this worlde / so shalt thou be done whan thou arte deed. ¶ Supra illud prealegatum faciet deus vobiscum misericordiam. ꝛc.

¶ These. iiij. keyes abouesayde (as it is wryten) oughte for to be hangynge at the gyrdle of euery feythefull cryſten man & woman beynge in the state of grace / charytably to open the gates of purgatory (that is to saye) delyuer the soules / whiche lyeth in the paynes abydyge delyueraūce by the meritorious workes of good people.

¶ How euery man and woman ought to cease of theyr synnes at ỹ sowynge of a dredable horne. Capitulo. ii.



HO/ho/you blynde folke/derked in the cloude
Of ygnoraunt fume/thycke and mystycall
Take hede of my horne/totynge all aloude
With boystous sownes/and blastes borvall
Gyuynge you warnynge/of the Jugement fynall
The whiche dayly is redy/to gyue sentence
On peruers people/replete with neclygence.

THo/ho/betyme or that it be to late
Cease whyle ye haue space/and portunate
Leue your folyes/or dethe make you chekmate

Ceale your ygnorraunt incredulyte
Clense your thoughtes/of immundycyte
Ceale of your/pecunyall pensement
The whiche defyleth your entendement.

¶Ho/ho/people/enfecte with negligence
Ceale your synnes/and manyfolde crueltees
Drede god your maker/and ryght wyse sentence
Ceale your blyndenes/of worldely vanytees
Leste he you smyte/with endeles infyrmytees
Ceale your couetyse/glotony/and pryde
And ceale your superfluous garmentes wyde.

¶Ceale of your othes/ceale of your swerynge
Ceale of your pompe/ceale of your vaynglory
Ceale of your hate/ceale of your blasphemynge
Ceale of your malyce/ceale of your enuye
Ceale of your wrathe/ceale of your lechery
Ceale of your fraude/ceale of your decepcyon
Ceale of your tongues/makynge detraccyon.

¶Fle faynt falseheed/fykle folwle and fell
Fle fatall flaterers/full of fayrenes
Fle fayre faynynge/fables of fauell
Fle folkes felawshyp/frequentynge falsenes
Fle frantyke facers/fulfylled of frowardnes
Fle foles falaces/fle fonde fantasyes
Fle frome freshe fablers/faynynge flateryes.

¶Thus endeth the horner.

¶To knowe the fortunes & destynes of mã borne vnder the.xij.sygnes (after Ptholomeus) prynce of astronomye.Cap. liij.

Shepeher. x.i.



TO knowe vnder what planet a man or woman is borne it is nedefull to wete that there is. vij. planettes on the skye / that is to saye / Sol / Uenus / Mars / Mercurius / Jupiter / Luna / and Saturnus. Of the. vij. planettes / is named the. vij. dayes of ỹ weke / for euery daye hathe his name of the planet reygnynge in the begynnynge of it. The auncyent Phylozophers saye that Sol domyneth the sondaye / the cause is they saye / for the sonne amonge other planettes is moste worthy / wherfore it taketh the worthyest daye / that is sondaye. Luna domyneth the fyrste houre of mondaye. Mars ỹ fyrste houre of tewesdaye. Mercurius of wednesdaye. Jupiter for thursdaye. Uenus for frydaye / and Saturnus for saterdaye. The daye naturall hathe. xxiij. houres / and euery houre reygneth a planet. ¶ It is for to be noted that whan a man wyll begynne to reken at sonday / he must rekē thus / Sol / Uenus / Mercurius / Luna / Saturnus / Jupiter. Mars. And whan the nombre is fayled / he muste begynne at the houre that he wolde knowe what planet reygneth. The mondaye he oughte to begynne at Luna. The tewesdaye at Mars. The wednesdaye at Mercury. The thurysdaye at Jupi

ter. The frydaye at Uenus. The saterdaye at Saturnus. And e-
uer whan ỹ nombres of the planettes is fayled / he must begynne
by ordre as is afore sayde. ¶ Also it is to be noted that the Grekes
do begynne theyr daye in the mornynge. The Jewes at noone.
And the Crysten men at mydnyght / & ther we ought to begynne
to reken. For at one of the clocke on sonday in the mornynge reyg-
neth Sol / at. ij. reygneth Uenꝰ / at. iij. reygneth Mercury / at. iiij.
reygneth Luna / at. v. Saturnus / at. vi. Jupiter / at. vij. Mars.
and at. viij. begynne agayne at Sol / at. ix. Uenus / at. x. Mercu-
ry / and consequently of the other by ordre in euery houre. ¶ Whan
a chylde is borne / it is to be knowen at what houre / and yf it be in
the begynnynge of the houre / in the myddes / or at the ende. If
it be in the begynnynge / he shall holde of the same planet / and of
the other before. yf it be in the myddes / it shall holde of that onely.
yf it be borne in the ende / it shall holde of the same / and of that ỹ
cometh nexte after / but neuertheles the planet that it is borne
vnder shall not rule other / and that of the daye shall be aboue it /
Whiche is the cause that a chylde holdeth of dyuers planettes / &
hathe dyuers condycyons. ¶ He that is borne vnder Sol shall be
prudent and Wyse / and a grete speker / and that whiche he pray-
seth he holdeth vertuous in hym selfe. ¶ Who that is borne vnder
Uenꝰ is loued of euery man / good to godwarde & reguler. ¶ Who
that is borne vnder Mercury is Well berded / subtyll / mylde / ve-
rytable / and is not moste prudent. ¶ Who that is borne vnder Lu
na hathe an hye foreheed / ruddy / mery vysage / shamefaste / and
relygyous. ¶ Who that is borne vnder Saturne is hardy / cur-
teyse of iyupynge / and is not auarycyous. ¶ Who that is borne vn-
der Jupiter is hardy / fayre vysage & ruddy / chaste & bagaboũde.
¶ Who ỹ is borne vnder Mars is a grete speker / a lyer / a thefe /
a deceyuer / bygge and of reed coloure. ¶ They that wyll knowe
of this more euydently / lette them tourne to the proprytes of the
vij. planettes before reherced.

¶ A prologue of the Auctour vpon the. xij. sygnes. Cap. xiij.



Conſyderynge the courſe of the celeſtyall bodyes/and ꝯ
power of the hye god omnypotent/the whiche hathe
made the ſonne to ſhyne vpon the good & euyll/that go-
uerneth all thynges conteyned in the fyrmament/& on
ꝯ er the haue taken vpon me for to endyte this lytell treatyſe/for to
inſtructe and endoctryne the people not lettered. Fyrſte to knowe
god theyr maker. Secondely to gouerne theyr bodyes/& elchewe

inkyrmytes. And thyrdely to knowe the course of the fyrmament and of the celestyall bodyes cõteyned in it/with the dyspolycyons of ỹ. vii. planettes. But who ỹ wyll knowe his propyrtes ought fyrste to knowe the monethe that he was borne in/and the sygne & ỹ soñe was in the same daye. I wyll not saye ỹ suche thynges shall be/but that the sygnes haue suche propyrtes/& is ỹ wyll of god. After Poetes and Astronomyers/Aries is the fyrste sygne that sheweth the fortunes of men & women/as saythe Ptholomeus.

¶ The fyrste sygne is Aries.



BE it knowen that he whiche is borne in the sygne of Aries/fro mydde Marche to Apryll shall be of good wytte/and shall nother be ryche nor poore/he shall haue domage by his neyghboures/he shall haue power ouer deed folkes goodes/he shalbe soone angry/and soone appesed/he shall haue dyuers fortunes and dystordes/he wyll desyre doctryne/And haunte eloquent people/and shalbe expert in many degrees/he shall be a lyer & vnstedfaste of courage/and wyll take vengeaunce on his enemyes/and he shall be better dysposed in youthe in all thynges thã in aege/vnto. xxiij. he shall be a fornycatoure/and shalbe wedded at. xxb. yere/& yf he be not/he shall not be chaste/he shalbe a medycatoure for some of his frendes/& wyll gladly be besy in the nedes of other/he shall be wayted to be domaged/he shall haue a sygne in the shoulder/in his heed/& in his body/yet he shall be ryche by the dethe of other/his fyrste sone shall not lyue longe/he shalbe in daunger of. iiij. foted bestes/he shall haue grete sykenes at. xxiij. yere/& yf he escape he shall lyue. lxxb. yere after nature.

¶ The woman that is borne in this tyme shall be pryfull and suffre greate wronges frome daye to daye/she wyll gladly make le-

lygnes / and shall loseher husbande and recouer a better / she shall be seke at. b. yere of aege / and at. xxb. she shall be in grete daunger of dethe / & yf she escape she shall be in doubte tyll. xliij. yere / & shall suffer greate payne in the heed. The dayes of Sol & of Mars to them shalbe ryght good / & ỹ dayes of Jupiter shall be contrary to thē. And aswell ỹ man as ỹ womā maye be semblable to ỹ shepe ỹ euery yere loseth his flese / & wīn shorte space getteth it agayne.

¶ Of the lygne of Taurus.



He that is borne in the lygne of Thaurus fro myd Apryll to myd Maye shalbe stronge hardy / & full of stryfe / delycyous / & shal possede goodes gyuen to hym by other men / ỹ he Wolde haue done shall be done incontynent / and wyl enforce hȳ selfe to fynysshe it. In his youthe he Wyl dyspyse euery persone / and shall be yrefull / he shall go pylgrymages and Wyll leue his frēdes and lyue amonge straungers / he shall be put in offyces / and shall exercyse thē Well / and shall be ryche by Women / he shalbe thākeles & come to good estate / he Wyll take vēgeaūce on his enemyes / he shall be byten of a dogge / and shall experyment many paynes by Women / and shalbe in peryll at. xxxiij. yere / he shalbe in peryl of Water / and shalbe greued by sekenes and venym at. xxiij. yere / & at. xxx. yere he shalbe habundaunt in rychesse / & shall ryse to grete dygnyte / and shall lyue. lxxxb. yere and. iij. monethes after nature and shall se his fortune sorowfull /

¶ The woman that is borne in this tyme shalbe effectuall / labourynge / & a greate lyer / & shal suffer moche shame / she shall reioyce the goodes of her frendes / ỹ Whiche she conceyueth in her mynde shall come to effecte / & shall haue ỹ beste partye / she shall haue many husbandes / & many chyldren / she shall be in her beste estate at

xbi.yere/& she shall haue a sygne in ỹ myddes of her body/she shal be sekely & yf she escape she shal lyue.lxxbi.yere after nadure. She oughte to bere rynges & precyous stones aboute her. The dayes of Jupiter & luna ben ryght good/for thē/& ỹ dayes of Mars contrary. Alwell for the man as woman maye be lykened to ỹ bull ỹ laboureth ỹ lande/& Whan ỹ sede is sowen he hathe but ỹ strawe for his parte/they shall kepe well theyr owne/and it shall not profyte to them ne to other/and shall be reputed vnkynde.

¶ Of the syngе of Gemini.



The man ỹ is borne in ỹ sygne of Gemini fro myd Maye to myd June shall haue many woundes/& he shall be fayne and mercyfull/he shall lede an open and a reasonable lyfe/he shall receyue moche monye/he wyll go in vnknowen places & do many pylgrymages/he wyl prayse hȳ selfe/& Wyll not abyde in ỹ place of his nastyuyte/he shalbe wyse & neclygent in his workes/he shal come to ryches vnto.xxbi.yere/his fyrste wyfe shall not lyue longe/but he shall mary straunge womē/he shalbe late maryed/she shalbe bytē of a dogge/& shal haue a marke of yron or of fyre/he shalbe tourmēted in water/& shall passe the see/and shall lyue an hondreth yere and.x.monethes after nature.

¶ The woman than borne shall come to honoure/& set forwarde w̄ the goodes of other/& she shall be agreued of a false cryme/she ought to be wedded at.xiiij.yere/yf she shall be chast & eschewe all peryll/& shall lyue.lxx.yere after nature/& shal honoure god. The dayes of mercury & Sol to thē be ryght good/ỹ dayes of Luna & Venus ben to thē cōtrary/& aswell ỹ man as ỹ woman shall auge ment & assemble ỹ goodes of theyr successoures/but skantely shall they vse theyr owne goodes/they shall be so auaryeyous.

¶ Of the sygne of Cancer.



Next after he ỹ is borne vnder the sygne of Cancer/ from ỹd June to ỹd July/ shalbe very auarycyous/ & of egall stature/ he wyll loue women/ he shall be mery/ humble/ good/ and well renowmed/ he shal haue domage by enuye/ he shall haue ỹ monye of other in his guyde/ he shalbe a conductoure of other folkes thynges/ he shall haue stryfe & dyscorde amonge his neyghbours & wyll auenge hym on his enemy by his statelynesse many shall mocke hym/ he shall haue often greate fere on the water/ he wyll kepe his courage secretely in hym selfe/ & shall suffer doloure of ỹ wombe/ he shall fynde hydden monye/ & labour sore for his wyfe/ he shall se his peryll in a certayne yere the whiche shalbe knowen of god his goodes shall decrease/ at. xxxiii. yere he shall passe the see/ and shall lyue. lxx. yere after nature/ and fortune shalbe agreable to hym.

¶ The woman that shal be borne in this tyme shalbe furyous/ incontynent angry & sone appeased/ she is nymble/ seruyable/ wyse/ ioyous/ and she shall suffer ryght many perylles/ yf ony persone do her ony seruyce she wyll recompence thē well/ she shalbe labourynge and take greate payne vnto. xxx. yere/ & than she shall haue reste/ she shall haue many sones/ she must be wedded at. xiiii. yere/ honoures and gyftes shall folowe her/ she shall haue woundes & be hole therof/ & she shalbe in peryll of waters/ and she shalbe hurt in a secrete place/ she shall be byten of a dogge/ and she shall lyue. lxx. yere after nature. The dayes of Jupiter/ Venus/ and Luna/ to them ben ryght good/ and the dayes of Mars ryght euyll/ and alwell the man as the woman shall haue good fortunes/ and byetory ouer theyr enemyes.

¶ Of the sygne of Leo.



AS we rede he that is borne vnder the sygne of Leo fro mydde July to mydde August shall be fayne and hardy / he shall speke openly / & shalbe mercyfull / he shall wepe with the wepers / and shall be stately in wordes / he shall haue a peryll in certayne tyme / and at. xxx. yere he shall be awayted to be domaged / but he shall eschewe that peryll / his benefyces shall be vnkynde / he shalbe honoured of good folke / and obtayne his enterpryse / he shall haue goodes by temporall seruyces / he shalbe vnkynde to theues / and shalbe greate and puysaũt / he shall haue charge of the compynte / and asmoche as he loseth he shall wynne / he shall come to dygnyte and shall be amyable / he shall take fortune of thre wyues / he wyl go often on pylgrymages and suffer payne of the syghte / he shall fall fro hye and be ferefull of water / he shall fynde hydde monye / at. viij. yere of aege he shall be seke / also he shalbe in peryll and doubte of some greate lorde / and at. xxxvi. yere he shall be byten of a dogge / and be hole with grete payne / and shall lyue. lxxxiij. yere after nature.

¶ The woman that shalbe borne in this tyme shalbe a greate lyer / fayre / well spoken / mercyfull / pleasaunte / and maye not suffre nor se men wepe / she shalbe meke / her fyrst husbande shall not lyue longe / she shall haue payne in her stomake / she shall be awayted of her neyghbores at. xbij. yere / and lyue to grete rychesse / she shall haue chyldren of thre men / she shalbe amyable and haue the blody flyxe / and shall be byten of a dogge / she shall fall fro me hye / and lyue. lxxbij. yere after nature. The dayes of Mercury / Sol / and Mars to them be rygh̄t good / the dayes of Saturne ben contrary / and aswell the man as the woman shalbe hardy and grete quarylles and mercyfull.

¶ Of the sygne of Virgo.



Of the sygne of Virgo/ I kynde ỹ he whiche is borne fro myd Auguste to myd Septembre shall gladly commende his wyfe/ he shall be a greate house holder engenyous he shalbe solycytous to his worke/ he shal be shamefaste & of grete courage/ and all ỹ he seeth he shall coueyt in his vnderstandynge/ he wyll be soone angry/ & surmoũt his ennemyes. Scarsely shall he be a whyle with his fyrste wyfe/ he shalbe fortunate at. xxxi. yere/ he wyll not hyde that he hathe/ & shalbe in peryll of water/ he shall haue a wounde with yron/ and shall lyue. lxx. yere after nature.

¶ The woman than borne shalbe shamefaste/ engenyous/ & wyll take payne/ & ought to be wedded at. xij. yere/ she shall not be lõge wt̃ her fyrste husbande. Her seconde husbande shalbe of longe lyfe/ & shall haue moche good by another woman/ she shall fall from hyr/ her lyfe shalbe in peryll/ & shal dye shortely/ she shall suffer doloure at. x. yere/ yf she escape thole doloures/ she shall lyue. lxx. yere. after nature/ she shall brynge forthe vertuous fruyte/ & euery thynge shall fauoure her/ she shall reioyce in dyuers fortunes. The dayes of Mercury & of Sol shall be ryght good for thẽ/ and the dayes of Mars shalbe contrary. And alwell ỹ man as ỹ womã shall suffer many tẽptacyõs/ so ỹ wt̃ grete payne they maye resyste them/ they shal delyte to lyue chaste/ but they shall suffer moche wher ỹ it be.

¶ Of the sygne of Libra.



Amonge the planettes Libra ought to be remembred/ for he that is borne fro myd September to mydde October/ he shall be ryght myghtely praysed and honoured in the seruyce of cappytaynes/ he shall go in vnknowen places/ & shall get in straunge landes/ he shall kepe well his owne/ yf he make not reuelacyõ by dryȝke

he wyll not kepe his promesse/ he shalbe enuyed by sylues & other goodes/ he shalbe maryed & go fro his wyfe/ he shall speke quycke ly & haue no domage amonge his neyghbours/ he shall haue vnder his myghte the goodes of deed folke/ & shall haue some sygne in his membres. Oxen/ horse/ & other bestes shalbe gyuen to hym he shall haue domage and iniury/ he hall be enryched by wonen/ and experymente euyll fortunes/ many shall aske counceyle of hym he shall lyue. lxx. after nature.

¶ The woman ỳ is borne in this tyme shall be amyable/ & of grete courage/ she wyll announce the dethe of her enemyes/ & shall go in places vnknowen/ she shalbe debonayre & mery/ & reioyce by her husbande/ yf she be not wedded at. xiij. she shall not be chaste/ and shall haue no sones by her fyrste husbande/ she shall go many pylgrymages/ after. xxx. yere she shal prospere in better/ & haue grete honoure and prayse/ than after she shall be greuously seke/ & shall be brente in the fete aboue. xii. yere of age/ & shal lyue. lx. yere after nature. The dayes of Ven^{s} & of Luna for them ben ryght good/ & the dayes of Mercury contrary. And aswell the man as the woman shall be in doubte vnto the dethe/ and there is greate doubte in the ende.

¶ Of the sygne of Scorpio.



Whede ỳ he whiche is borne in ỳ sygne of Scorpius/ fro myd Octobre to myd Nouẽbre shall haue good fortune he shall be a greate fornycatoure/ the fyrste wyfe that he shall haue in maryage shall become relygyous/ he wyl serue gladly to ymages/ he shall sufferre payne in his pryuy membres at the aege of. xv. yere/ he shall be hardy as a Lyon/ & amyable of forme many faculties shalbe gyuen to hym/ he shalbe a grete goer in vysytynge dyuers countres for to knowe the customes & statutes of Cytees/

& shall haue victory ouer all his enemyes / they maye not hynder hym in no maner wyse / he shall haue monye by his wyfe / & shall suffer dyuers dolours of the stomacke / he shalbe mery and loue ỹ company of mery folke. In his ryght sholder shall be a lygne / by swete wordes & adulacyons he shalbe deceyued / he wyll oftē saye one and do another / he shall haue a wounde with yron / he shall be bytten of a dogge or of some other beest / he shalbe in doubte & haue dyuers enemyes at the aege of. xxxiii. yere / & yf he escape / he shall lyue. lxxxiij. yere after nature.

¶ The woman that shall be borne in this tyme shalbe amyable & fayre / and shall not be longe with her fyrste husbande / & after she shall enioye with another by her good and true serupce / she shall haue honoure and victory of her enemyes / she shall suffre payne in the stomake / she shalbe wyse and haue wouñdes in her sholders / she ought to fere her latter dayes / whiche shalbe doubtfull by venym / & she shall lyue. lxx. yere after nature. The dayes of Mars & Saturne to them ben ryght agreable / and the dayes of Jupiter to them ben contrary / they shalbe swete of wordes and pryckynge with theyr tayles / and they wyll murmure detractynge other / & saye otherwyse than they wolde be sayde by.

¶ Of the lygne of Sagittarius.



WE oughte to knowe that he whiche is borne vnder Sagittarius fro mydde Nouembre / to mydde Decembre shall haue mercy of eury man / that whiche he seeth he shall obtayne and haue by reuelacyon / he shall go ferre to deserte places vnknowen and daungerous / and shall retourne with grete gaynes / he shall se his fortune encrease frome daye to daye / he wyll not hyde ỹ he hathe / he shall haue some lygnes in his handes or fete / he shalbe ferefull / at. xxij. yere he shall haue some peryll / he shall passe the see to his lucre / & he shall lyue. lxxviij. yere. and. viij. monethes after nature.

¶ The woman that is borne in this tyme shall loue to laboure/ she shall haue dyuers thoughtes for straunge stryues/ and maye not se one wepe/ she shall haue byctory ouer her enemyes/ she shall spende moche syluer by euyll company/ she shalbe called moder of sones/ and shall suffer many euylles/ she shall take greate payne to the ende that she maye haue the goodes of her kynnesmē. She ought to be maryed at. xiij. yere/ and she shall haue payne in her eyen at. xiiij. yere/ and shall haue by enuye at. xviij. yere ioye/ she shall suffer doloure by enuye/ and shalbe seperate frome Joye/ and shall lyue. lxxii. yere after nature. The dayes of Uenus and Luna ben ryght good/ the dayes of Mars and Saturne ben euyll/ & aswell the man as the woman shalbe inconstaunt and vnstable in dedes/ they shall be of good conscyence & mercyfull/ better to straūgers than to them selfe/ and they wyll loue god.

¶ Of the sygne of Capricornus.



He, whiche is borne vnder Capricornus frome myd December to myd Januere shal be pricundyus/ a fornycatoure/ a lyer/ & shall be alwayes labourynge/ & shall be norysshed w straunge thynges/ he shal haue manye crymes & noyses/ he shall be a gouernoure of beestes with. iiij. fete/ he shall not be longe with his wyfe/ he shall suffre moche sorowe and heupnesse in his youthe/ he shall leue many goodes and rychesses/ he shall haue greate peryll at. xvi. yere/ he shall be of greate courage/ he shall haunte honeste people/ and shall be ryche by women/ and shall be conductor of maydens/ his dredren wyll make dyuers espyenges vpon hym/ & he shall lyue. lxx. yere/ and. iiij. monethes after nature.

¶ The woman that is borne in this tyme shalbe honest & fereful/ she shall surmounte her enemyes/ and haue chyldren of. ij. men/

she wyll do many pylgrymages in her youthē / & after haue grete wytte / she shall haue greate goodes / she shall haue payne in her eyen / and shalbe in her beste estate at. xxx. yere / and shall lyue. lxx. yere and. iiij. monthes after nature. The dayes of Saturne and of Mars to them be good / ỹ dayes of Sol ben cōtrary. And bothe man and woman shalbe reasonable and enuyous.

¶ Of the sygne of Aquarius.



The man that is borne vnder the sygne of Aquarius frome mydd January vnto mydd February shalbe louely & yrefull / he wyll not byleue vayne / he shall haue syluer at. xxiiij. yere / he shall be in estate he shall wynne where he gothe / or he shall be sore seke / and shall be hurte with yron / he shall haue fere on the water / & after warde shall haue good fortune / & shall go in to dyuers straunge coūtrees.

¶ The woman that is borne in this tyme shalbe delycyous / and haue many noyses for her chyldren / she shall be in grete peryll / at the aege of. xxiiij. yere she shall be i felycyte / she shall haue domage by beestes vi. iiij. fete / she shall lyue. lxxvij. yere after nature. The dayes of Ven⁹ & of Luna bē ryght good for thē / ỹ dayes of Mars and Saturne ben contrary / and bothe the man & the woman shal be reasonable / and they shall not be ouer ryche.

¶ Of the sygne of Pisces.



He that is borne vnder the sygne of Pisces / frome mydde Febuary to mydde Marche shall be a greate goer / a fornycatoure / a mocker / and shalbe couetous / he wyll saye one and do another / he shall fynde moneye he wyll truste in his sayyence & shal haue good fortune / he shall be a defender of Orphelyns and Wydowes / he shalbe fercfull

on water/he shall passe soone all his aduersytes/& shall lyue.lxxiij. yere/and.v.monethes after nature.

¶ The woman that is borne in this tyme shall be delycyous/ famylyer in gestes/pleasaunt of courage/feruent/& shall haue sekenes in her eyen/and shalbe sorowfull by shame. Her husbāde wyll leue her/and she shall haue moche payne with straūgers/she shall not haue her owne/she shall haue payne in her stomake/& she shall lyue.lxxvij.after nature. The dayes of Mars and Saturne to thē ben contrary/& bothe the man & the woman shall lyue feythfully.

¶ Here after folowyth the.x.crysten nacyons. Cap. liiij.



I Pretende in this lytyll treatyse to speke of dyuers Crysten nacyons/the whiche ben deuyded in.x.of ȳ whiche I wyll declare/as I haue foūde wryten in ȳ latyn tōgue & wyll put it in to our englysshe maternall as shepehers

des speketh in the feldes / after the capacyte of myne vnderstandynge. So yf in so doynge I haue erred / I requyre all other Shepeherdes for to excuse my youthe / & to amende where I haue made defaute. And where as I haue fayled / I submyt vnto a mendement / for agaynste amendes no man maye be

¶ The fyrste nacyon is of Latynes.

IN the nacyon of latynes for the superyours is ỳ [illegible] & the Emperour & many kynges. That is to wete the moste crysten and redoubted kynge of Englande / & of Fraunce / with many noble dukes / erles / vycoũtes / barons / & knyghtes / & this nacyon is mooste resplendyssh̃ynge of all other in honoure / force / & chyualry. In ỳ nacyons of Spayne ben the kynges of Castyll / of Aragon / of Portyngale / or Nauarre / and other lordes. In the nacyon of ytaly is ỳ kynge of Cycyll / and ỳ kynge of Naples / & many other lordes / as of Uenyce / Florence / and Gene. In Almayne besyde the Emperoure is dyuers kynges / as of Scotlonde / Hungrye / Boheme / Polonye / Acye / Fryse / Suysse / Hornegy / Dalmacye / and Croacy and many other lordeshyppes that ben vnder the obedyence of the Chyrche of Rome.

¶ The .ij. nacyon is of Grekes.

HOrace cõplayneth spekynge of this nacyõ of Greece / for the vexacyon ỳ it hathe had in tymes paste. The Grekes haue the patryarke of Constãtynoble / archebysshops / and abbottes to the spyrytualyte. And to ỳ temporalyte / Emperours / dukes / and erles. They be now but of small nombre / for Agaryens and Turkes haue taken ỳ greatest parte of Grece / the whiche parte obeyeth not to the chyrche of Rome for they cursse. They ben condempned by the chyrche for that they saye. Spiritus sanctus non procedit a filio /

etdy non est purgatorium.

¶The.iiij.nacyon of Armenyens.

We rede that the nacyon of Armenyens is nyghe Anthyoche / they vse all one language in the dyuyne seruyce / and in holy scrypture / as who sholde synge englysshe in the chyrche / and bothe the men and women vnderstande all. They haue theyr prymate / whiche they call Catholyke / to whome they obeye as to the [illegible] in grete deuocyon and reuerence. They faste the Lenten and ete no fysshe / and they drynke no wyne / and eate no flesshe on the laterdaye.

¶The.iiij.nacyon is of Georgyens.

This nacyon is called Georgyens of sayn̄t George of whome they bere the ymage in batayle / and he is theyr patrone. They ben in the partyes oryentalles / & ben stronge and delycyous / halfe percyens and halfe assuryens / and they speke fowle and folysshe language / and make theyr sacrament as the Grekes. The preestes haue theyr crownes rounde rased in theyr heddes / and the clerkes haue them square. Whan they go too the holy sepulcre they paye no trybute to the Sarazyns / they entre in to Jherusalem theyr standardes dysplayed for the Sarazyns fereth them / the women vse armures as ỹ men. Whan they wryte to the Soudan / incontynent that whiche they demaũde is graunted to them.

¶The.v.nacyon is of Assuryens.

I fynde also by wrytynge that the nacyon of Suryens hathe taken the name of a cytee named Sur / ỹ whiche is the moste emanent and mooste bpholden amonge all other Cytees and the townes of the countre of Surrey.

This people for theyr bulgare and comyn speche speketh the lan-
gage of Sarazyns. Theyr holy scryptures dyuynytes / and offy-
ces of the masse is in Greke. They haue bysshoppes and kepe the
constytucyons of the Grekes and obeye thē in all thynges. They
sacrifye with reysed breed / and haue opynyons of the grekes as
the latyns. There ben some crysten men in the holy lande that en-
sueth them and ben called samarytans / Whiche were conuerted
in the tyme of the apostles / but they be not perfyte crysten men.

¶ The. vi. nacyon of Mozozabyens.

SOmtyme was wonte to be a nacyon of people in the
coūtre of Affryke and Spayne called Mozozabyens /
but now they ben but fewe. They be called Mozoza-
byens / for that in many thynges they holde the vse of
crysten men beynge in Araby / they vse ỹ language of
latyn in dyuyne offyces and sacred thynges / & obeye to ỹ chyrche
of Rome / and to the prelates of the latynes. They confesse them in
the language Azymonyen or in latyn. They ben dyfferent to the
latynes / for that in theyr dyuyne offyces they haue the houres to
longe. And for the daye is deuyded in. xxiiij. houres of nyghte and
daye / so many offyces / houres / psalmes / & al other ordaynons haue
they alōge / the whiche they saye not after the custome of the laty
nes / for that that the latynes saye in the begynnynge / they saye
in the ende / or in the myddes. Some deuydeth the holy sacramēt
in. viij. partyes / and other in. x. This is a ryght deuoute nacyon /
they conioye no persones togyder by maryage / but yf they be
borne in theyr owne countre and lande / the straungers be not re-
ceyued in maryage. And whan a mā loseth his wyfe by dethe / he
wyll neuer be wedded agayne / but lyue in chastyte. The cause of
so grete aduersyte amonge crysten men was for that tyme paste /
the crysten were lette and constrayned not to celebre concyle gene-
rall. For this cause there arose many heretykes in many and dy-
uers partyes. For there was none (as at that tyme) that myghte

remedy it.

¶ The.viij.nacyon is Prester Johannes lande.

THan is ꝯ lande of ynde Wherof Prester Johā is lorde for his myghte is so grete that it excedeth all crysten dome. This Prester Johā hathe vnder hym. lxx. kynges / the whiche do to hym obeysaūce & homage. And Whan he rydeth aboute his countre / he maketh to be borne before hym a crosse of Wood. And Whan that he Wyll go to bātayle / he maketh one to be borne before hym of golde / and the other of precyous stones. And in that lande is the body of saynt Thomas the apostle buryed in a tumbe of stone / and one of ꝯ handes of the sayd saynt Thomas is out of the tumbe / and that hande euery body maye se that go the thyder.

¶ The.viij.nacyon is Jacobytes.

ALo Wynge after is the nacyon of Jacobytes / the Whiche ben named so of James ꝯ Heretyke / dyscyple of Alexandre the patryarke. These Jacobytes haue taken and occupyed a greate partye of Alye / in the partyes occydentalles / and the lande of Wambre that is in egypte / & the lande of Ethyopyens vnto ynde / with mo. than. xx. realmes. The chyldren of ꝯ coūtre ben cyrcūcysed & ben baptysed w̄ an hote yron / for they haue prynted ꝯ caractere of ꝯ crosse on theyr forehedes / & on other partyes of ꝯ body / as on ꝯ armes & on ꝯ breest. They shryue them onely to god / & not to ꝯ preestes. In this prouynce ꝯ yndyēs & Agarenoryens saye ꝯ Jesu chryst hathe onely but the nature deuyne. Some amonge thē speketh ꝯ lāguage of Caldee / & of Araby. And dyuers other ꝯ speketh other lāguages after ꝯ dyuersytees of nacyons. They were condempned at the councyle of Calcedony.

¶ The.ix.nacyon of Nestoryens.

Of Nestoryanus the Herytyke that was of Constantynoble hath bē made this name nestoryens putteth in Jesu chryst two persones / one deuyne / & another humayne / and they renye our lady to be the moder of god / but they saye well Jesu to be man / they speke ỹ language of Caldee / and sacrycyfye the body of Jesu chryst with reysed bꝛced. They enhabyte in Tartary / and in grete ynde / they be in grete nombꝛe / theyꝛ coũtree conteyneth almoost almoche as Almayne and Italy. These heretykes were condempned at ỹ coũ ceyle of Ephesym / and were deuyded fro the chyrche of Rome and ben abyden in theyꝛ frowardnesse.

¶ The .x. nacyon of Mozonyens.

Robust is the nacyon of Mozonyens called of an Heretyke of mozone. They put in Jhesu cryste (one vnderstandynge and one wyll) they enhabyte in Lybye in ỹ pꝛouynce of Fenyce / and be a grete nombꝛe / they vse specyally bowes and arowes / and they haue belles. Theyꝛ bysshoppes haue rynges / myters / and crosses as the Latynes / they vse ỹ letter of Caldee in theyꝛ deuyne scryptures / and in theyꝛ vulgare speche they vse the letter of Araby. They haue ben vnder the obedyence and lordeshyp of ỹ moost holy & sacred chyrche Romayne / theyꝛ patryarke was at ỹ generall coũcyle of saynt Johan de Latran celebꝛed at Rome vnder pope innocent the thyrde / but sythen then they ben retourned. They were fyrste condempned at ỹ counceyle of Constantynoble / and sythen they ben retourned to the obedyence of ỹ Romayne chyrche / and yet they be retourned agayne to theyꝛ false and euyll oppynyon / in the whyche vnto this pꝛesente tyme they perseuer.

¶ Here after shall folowe a fewe of the pꝛouerbes of our pꝛedecessoures / ryght engenyous and cautelous / bothe of wytte & harde argumentacyons.



THese prouerbes be good to merke
Whiche shall folowe here in this boke
Be thou neuer so greate a clerke
Dysdayne not on them to loke.

¶ The fyrste is man be content
As god hathe sende the in degre
Eche man maye not haue lande and rent
It were not conuenyent so to be.

¶ Ifthou haue not worldely goodes at wyll
Therfore care nothynge by the rede of me
Do well and goddes commaundement fulfyll
For euery man maye not a golde Smythe be.

¶ He that hathe not a peny in his pourse
yf he the ryght waye of goddes lawe holde
He shall come to heuen as soone ywosse
Shepeher.

As a kynge that wereth on a gowne of golde.

¶ Also there is of men full many a score
And eche of them do kepe well his wyfe
Whiche neuer had a noble of golde in store
And yet they lyue a mery lyfe.

¶ And also another forgete it nat
Kepe your owne home as dothe a mouse
For I tell you the deuyll is a wyly cat
He wyll spye you in another mannes house.

¶ And in especyall god to please
Desyre thou neuer none other mannes thynge
Remembre that many fyngers is well at ease
That neuer ware on no golde ryngе.

¶ And this I tell you for good and all
Remembre it you that be wyse
That man or woman hathe a grete fall
The whiche fyrst downe and neuer do ryse.

¶ And one also forgete not behynde
That man or woman is lykely good to be
That banysheth malyce oute of theyr mynde
And slepeth euery nyght in charyte.

¶ I rede you worke by good counseyle
For that man is worthy for to haue care
That hathe t wyfe fall in to a well
And yet the thyrde tyme can not beware.

¶ Saye that a frere tolde the this
He is wyse that dothe forsake synne

Than maye we come to heuen blysse
God gyue vs grace that place to wynne.

¶ Thus is fynysshed the prouerbes ryght profytable for all per-
sones. And consequently shall folowe the sayenge of the Auctour
that put this boke fyrste to be wryten. Cap. Ibi.





ye clerkes famus/and eloquent
Cũnyge is caught/by redynge & exercyse
Of noble maters full excellent
And remembre/Salamon sayth ỹ wyse
That prayseth belynes/and ydlenes dyspyse
And sayth/he that many bookes doth rede & se
It is full lykely/Wysedome haue shall he.

¶Remembre clerkes dayly/doth they⁹ dylygence
In to our corrupte speche/maters to translate
yet bytwene frenshe & englysshe/is grete dyssereĉe
They⁹ language in redynge/is dowse and dylycate
In⁹ they⁹ moder tongue/they be so fortunate
They haue ỹ byble/& the apocalyps of dyuynyte
With other noble bokes/ỹ in ennlysshe may not be.

¶And remembre reders where euer ye go
That hony is swete/& connynge is it swetter
Caton the greate clerke/somtyme sayde so
How golde is good/and lernynge moche better
yet many full good be/that neuer knewe letter
And yet vertuous/none can be of lyuynge
But of preestes & clerkes he muste haue lernynge.

¶wherfore with pacyence/I you all desyre
Beware of the rylynge/of erysye
Let euer perfyte feythe/set youre hertes a fyre
And the chaffe fro the corne/clene out to trye
They that byleueth a mysse be worthy to dye
And he is the greatest foole in this worlde y wys
That thynketh no mannes wytte/so good as his.

¶Here foloweth the Lenuoye of the translatour/
With a supplycacyon in the sayde.

O lytell boke/god haue the in his guyde
Unto my maysters/with good prouydence
Beseechynge them/not for to sette aslyde
Thy termes rude/of vndepured eloquence
But to trye out/the forme of thy sentence
Whiche vnto them/I submytte to correcte
And thy defautes/plenarly to abiecte.

And thy lectoures praye thou/with mode humyde
On the to loke/with all theyr dylygence
And yf by them/ony mysse be espyde
It to amende/after theyr sapyence
Without regarde/of ony grete neclygence
With ygnoraunce/moste inwardely effecte
But in theyr myndes/thy fruytefulnes coniecte.

Where they shall fynde/how they maye well prouyde
Helthe for theyr soules/and bodely defence.
By seruynge god/and dyet at eche tyde
With the cours of sterres/after Shepeherdes sence
The sygnes seuen/with the heuenly corpolence
And after warde/how they ben borne subiecte
Under.xii.sygnes/as god hathe them dyrecte.

By destynes/faste vnto them alyde
To good or yll/by theyr benyuolence
The yll they maye leue/and lette frome them slyde
And the good ensue/by wyse influence
And fynally they maye rede in presence
Of regyons.x.and of theyr fatall seet
As peruers people/frome oure beleue deiect.

¶ Thus endeth the Shepeherdes kalender
Drawen in to Englysshe/vnto goddes reuerence

And for profyte and pleasure small clerkes to here
Playnly shewed/to theyr intellygence
Oure is done/now reders do your dylygence
And remembre/that a Scolar tolde you this
He that lyueth well/maye not do amys.

¶ Thus endeth ỹ Kalender of Shepeherdes/newly translated out of Frenshe in to englysshe. Imprynted at London/in ỹ Flete strete/at the sygne of the sonne by Wynkyn de Worde/in the yere of our lorde. M.CCCCC.x.xviij. The.xxiiij. daye of January. The.xix.yere of oure moste redoubted and naturall lorde kynge Henry the.viij.


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